CHASE & STUART'S CLASSICAL SERIES.

M. TULLII CICERONIS

CATO MAIOR DE SENECTUTE,

LAELIUS DE AMICITIA.

With Explanatory Notes.

BY

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CHASE & STUART'S CLASSICAL SERIES

— COMPRISES —

A FIRST LATIN BOOK,

A LATIN GRAMMAR,

A LATIN READER,

And Editions of all the Latin Authors usually read in Schools and Colleges.

J. FAGAN & SON,
ELECTROTYPERS, PHILAD'A.

PREFACE.

THE text of this edition of the *De Senectute* and *De Amicitia* is that of Baiter, in the new Tauchnitz series of Cicero's works edited by Baiter and Kayser, and published in 1864, the merits of which are well known. With this have been carefully compared the various readings given in the *Annotatio Critica* of that work, and the text of Orelli's edition revised since his death by Halm (Zurich, 1861). In only a very few instances, however, has the reading of Baiter been exchanged for any other; while in all cases in which there is any important difference, the readings of other critical authorities have been cited in the Notes.

In conformity with the general plan of this series of classical text-books, the chief design of the Notes is to furnish the pupil with such assistance in understanding the language and the thought of the author, as is actually needed at that stage of study at which these essays are usually read. In the work of preparing them, free use has been made of several German and English commentaries, as well as of other works, of which a full list is given on page 98, and to each of which credit is given in the Notes.

For the benefit of those students who do not have access to the larger classical dictionaries and historical

works, the numerous biographical and historical allusions have been more fully explained than would otherwise have been deemed necessary. A brief introduction has also been prefixed to the Notes on each essay, to which has been added an outline of the course of thought.

AMHERST COLLEGE, *July* 31, 1871.

Preface to the Revised Edition.

BESIDES a reconsideration of the text and the substitution, in a few instances, of a different reading from that of Baiter, the notes in this edition have been carefully revised and some additions made to them, chiefly from the commentaries of Seyffert, Lahmeyer, and Nauck, and the edition of Reid in the *Pitt Press Series*, Cambridge, England, 1879.

Numerous references have also been inserted to Chase's Latin Grammar, as well as to the latest editions of the three other manuals now in extensive use in different parts of the country, and occasionally to the larger work of Roby.

As in the first preparation of the book the editor was favored with the coöperation of Instructor H. B. Richardson, now Professor of German in this Institution, so in this revision valuable aid has been rendered by Messrs. W. L. Cowles and E. B. Marsh, Instructors in Latin in the College, to whom special acknowledgments are due.

AMHERST COLLEGE, *March* 1, 1883.



M. TULLII CICERONIS

CATO MAIOR

DE SENECTUTE

AD T. POMPONIUM ATTICUM.

I. O Tite, si quid te adiuero curamve levasso,
Quae nunc te coquit et versat in pectore fixa,
Ecquid erit praemi?

Licet enim mihi versibus eisdem adfari te, Attice, quibus adfatur Flamininum

Ille vir haud magna cum re, sed plenus fidei:

quamquam certo scio, non, ut Flamininum

Sollicitari te, Tite, sic noctisque diesque;

novi enim moderationem animi tui et aequitatem, teque non cognomen solum Athenis deportasse, sed humanitatem et prudentiam intellego. Et tamen te

suspicor eisdem rebus, quibus me ipsum, interdum gravius commoveri; quarum consolatio et maior est et in aliud tempus differenda. Nunc autem visum est mihi de senectute aliquid ad te conscribere. Hoc enim onere, quod mihi commune tecum est, aut iam urgentis aut certe adventantis senectutis et te et me ipsum levari volo: etsi te quidem id modice ac sapienter, sicut omnia, et ferre et laturum esse certo scio. Sed mihi, cum de senectute vellem aliquid scribere, tu occurrebas dignus eo munere, quo uterque nostrum communiter uteretur. Mihi quidem ita iucunda huius libri confectio fuit, ut non modo omnis absterserit senectutis molestias, sed effecerit mollem etiam et iucundam senectutem. Numquam igitur laudari satis digne philosophia poterit, cui qui pareat omne tempus aetatis sine molestia possit degere. Sed de ceteris et diximus multa et saepe dicemus: hunc librum ad te de senectute misimus. Omnem autem sermonem tribuimus non Tithono, ut Aristo Ceus,—parum enim esset auctoritatis in fabula,—sed M. Catoni seni, quo maiorem auctoritatem haberet oratio: apud quem Laelium et Scipionem facimus admirantis, quod is tam facile senectutem ferat, eisque eum respondentem. Qui si eruditius videbitur disputare quam consuevit ipse in suis libris, attribuito litteris Graecis, quarum constat eum perstudiosum fuisse in senectute. Sed quid opus est plura? Iam enim ip-

sius Catonis sermo explicabit nostram omnem de senectute sententiam.

II. Scipio. Saepe numero admirari soleo cum hoc C. Laelio cum ceterarum rerum tuam excellentem, M. Cato, perfectamque sapientiam, tum vel maxime quod numquam tibi senectutem gravem esse senserim, quae plerisque senibus sic odiosa est, ut onus se Aetna gravius dicant sustinere.

Cato. Rem haud sane, Scipio et Laeli, difficilem admirari videmini. Quibus enim nihil est in ipsis opis ad bene beateque vivendum, eis omnis aetas gravis est; qui autem omnia bona a se ipsis petunt, iis nihil potest malum videri quod naturae necessitas adferat. Quo in genere est in primis senectus, quam ut adipiscantur omnes optant, eandem accusant adepti: tanta est stultitiae inconstantia atque perversitas. Obrepere aiunt eam citius quam putavissent. Primum, quis coegit eos falsum putare? Qui enim citius adulescentiae senectus, quam pueritiae adulescentia obrepit? Deinde, qui minus gravis esset iis senectus, si octingentesimum annum agerent, quam si octogesimum? praeterita enim aetas quamvis longa, cum effluxisset, nulla consolatione permulcere posset stultam senectutem. Quocirca si sapientiam meam admirari soletis,—quae utinam digna esset opinione vestra nostroque cognomine!—in hoc sumus sapientes, quod naturam optimam ducem tamquam deum sequimur

eique paremus; a qua non veri simile est, cum ceterae partes aetatis bene descriptae sint, extremum actum tamquam ab inerti poeta esse neglectum. Sed tamen necesse fuit esse aliquid extremum et, tamquam in arborum bacis terraeque fructibus, maturitate tempestiva quasi vietum et caducum; quod ferundum est molliter sapienti. Quid est enim aliud gigantum modo bellare cum dis, nisi naturae repugnare?

LAELIUS. Atqui, Cato, gratissimum nobis, ut etiam pro Scipione pollicear, feceris, si, quoniam speramus, volumus quidem certe senes fieri, multo ante a te didicerimus, quibus facillime rationibus ingravescentem aetatem ferre possimus.

CATO. Faciam vero, Laeli, praesertim si utrique vestrum, ut dicis, gratum futurum est.

LAELIUS. Volumus sane, nisi molestum est, Cato, tamquam longam aliquam viam confeceris, quam nobis quoque ingrediundum sit, istuc, quo pervenisti, videre quale sit.

III. CATO. Faciam, ut potero, Laeli. Saepe enim interfui querelis aequalium meorum—pares autem vetere proverbio cum paribus facillime congregantur—, quae C. Salinator, quae Sp. Albinus, homines consulares, nostri fere aequales, deplorare solebant, tum quod voluptatibus carerent, sine quibus vitam nullam putarent, tum quod spernerentur ab iis, a quibus essent coli soliti. Qui mihi non id videbantur

accusare, quod esset accusandum. Nam si id culpa senectutis accideret, eadem mihi usu venirent reliquisque omnibus maioribus natu, quorum ego multorum cognovi senectutem sine querela, qui se et libidinum vinculis laxatos esse non moleste ferrent, nec a suis despicerentur. Sed omnium istius modi querelarum in moribus est culpa, non in aetate. Moderati enim et nec difficiles nec inhumani senes tolerabilem senectutem agunt; importunitas autem et inhumanitas omni aetati molesta est.

Laelius. Est, ut dicis, Cato; sed fortasse dixerit quispiam tibi propter opes et copias et dignitatem tuam tolerabiliorem senectutem videri, id autem non posse multis contingere.

Cato. Est istud quidem, Laeli, aliquid, sed nequaquam in isto sunt omnia. Ut Themistocles fertur Seriphio cuidam in iurgio respondisse, cum ille dixisset non eum sua, sed patriae gloria splendorem adsecutum: *Nec hercule,* inquit, *si ego Seriphius essem, nec tu, si Atheniensis, clarus umquam fuisses.* Quod eodem modo de senectute dici potest. Nec enim in summa inopia levis esse senectus potest, ne sapienti quidem, nec insipienti etiam in summa copia non gravis. Aptissima omnino sunt, Scipio et Laeli, arma senectutis artes exercitationesque virtutum, quae in omni aetate cultae, cum diu multumque vixeris, mirificos ecferunt fructus, non solum quia

numquam deserunt, ne extremo quidem tempore aetatis—quamquam id quidem maximum est—, verum etiam quia conscientia bene actae vitae multorumque bene factorum recordatio iucundissima est.

IV. Ego Quintum Maximum, [eum qui Tarentum recepit,] senem adulescens ita dilexi, ut aequalem. Erat enim in illo viro comitate condita gravitas, nec senectus mores mutaverat; quamquam eum colere coepi non admodum grandem natu, sed tamen iam aetate provectum. Anno enim post consul primum fuerat quam ego natus sum, cumque eo quartum consule adulescentulus miles ad Capuam profectus sum, quintoque anno post ad Tarentum. Quaestor deinde quadriennio post factus sum, quem magistratum gessi consulibus Tuditano et Cethego, cum quidem ille admodum senex suasor legis Cinciae de donis et muneribus fuit. Hic et bella gerebat ut adulescens, cum plane grandis esset, et Hannibalem iuveniliter exsultantem patientia sua molliebat; de quo praeclare familiaris noster Ennius:

Unus homo nobis cunctando restituit rem;
Noenum rumores ponebat ante salutem:
Ergo postque magisque viri nunc gloria claret.

Tarentum vero qua vigilantia, quo consilio recepit! cum quidem me audiente Salinatori, qui amisso oppido fugerat in arcem, glorianti atque ita dicenti,

Mea opera, Quinte Fabi, Tarentum recepisti, Certe, inquit ridens, *nam, nisi tu amisisses, numquam recepissem.* Nec vero in armis praestantior quam in toga; qui consul iterum, Sp. Carvilio collega quiescente, C. Flaminio tribuno plebis, quoad potuit, restitit agrum Picentem et Gallicum viritim contra senatus auctoritatem dividenti; augurque cum esset, dicere ausus est optimis auspiciis ea geri, quae pro rei publicae salute gererentur; quae contra rem publicam ferrentur, contra auspicia ferri. Multa in eo viro praeclara cognovi, sed nihil admirabilius quam quo modo ille mortem filii tulit, clari viri et consularis. Est in manibus laudatio; quam cum legimus, quem philosophum non contemnimus? Nec vero ille in luce modo atque in oculis civium magnus, sed intus domique praestantior. Qui sermo, quae praecepta! quanta notitia antiquitatis, scientia iuris augurii! Multae etiam, ut in homine Romano, litterae. Omnia memoria tenebat, non domestica solum, sed etiam externa bella. Cuius sermone ita tum cupide fruebar, quasi iam divinarem id, quod evenit, illo exstincto, fore unde discerem neminem.

V. Quorsus igitur haec tam multa de Maximo? Quia profecto videtis nefas esse dictu, miseram fuisse talem senectutem. Nec tamen omnes possunt esse Scipiones aut Maximi, ut urbium expugnationes, ut pedestris navalisve pugnas, ut bella a se gesta, ut

triumphos recordentur. Est etiam quiete et pure atque eleganter actae aetatis placida ac lenis senectus, qualem accepimus Platonis, qui uno et octogesimo anno scribens est mortuus; qualem Isocratis, qui eum librum, qui Panathenaicus inscribitur, quarto et nonagesimo anno scripsisse se dicit vixitque quinquennium postea; cuius magister Leontinus Gorgias centum et septem complevit annos neque umquam in suo studio atque opere cessavit; qui, cum ex eo quaereretur, cur tam diu vellet esse in vita, *Nihil habeo*, inquit, *quod accusem senectutem.* Praeclarum responsum et docto homine dignum. Sua enim vitia insipientes et suam culpam in senectutem conferunt; quod non faciebat is, cuius modo mentionem feci, Ennius:

Sicut fortis equus, spatio qui saepe supremo
Vicit Olympia, nunc senio confectus quiescit.

Equi fortis et victoris senectuti comparat suam. Quem quidem probe meminisse potestis. Anno enim undevicesimo post eius mortem hi consules, T. Flamininus et M'. Acilius, facti sunt; ille autem Caepione et Philippo iterum consulibus mortuus est, cum ego quinque et sexaginta annos natus legem Voconiam magna voce et bonis lateribus suasissem. Annos septuaginta natus — tot enim vixit Ennius — ita ferebat duo quae maxima putantur onera, paupertatem et senectutem, ut eis paene delectari videretur.

Etenim, cum complector animo, quattuor reperio causas cur senectus misera videatur: unam, quod avocet a rebus gerendis; alteram, quod corpus faciat infirmius; tertiam, quod privet omnibus fere voluptatibus; quartam, quod haud procul absit a morte. Earum, si placet, causarum quanta quamque sit iusta unaquaeque videamus.

VI. A rebus gerendis senectus abstrahit. Quibus? An iis, quae iuventute geruntur et viribus? Nullaene igitur res sunt seniles, quae vel infirmis corporibus animo tamen administrentur? Nihil ergo agebat Q. Maximus, nihil L. Paulus, pater tuus, socer optimi viri, filii mei? Ceteri senes, Fabricii, Curii, Coruncanii, cum rem publicam consilio et auctoritate defendebant, nihil agebant? Ad Appii Claudii senectutem accedebat etiam, ut caecus esset; tamen is, cum sententia senatus inclinaret ad pacem cum Pyrrho foedusque faciendum, non dubitavit dicere illa, quae versibus persecutus est Ennius:

Quo vobis mentes, rectae quae stare solebant
Antehac, dementes sese flexere viai?

ceteraque gravissime: notum enim vobis carmen est; etiam ipsius Appii exstat oratio. Atque haec ille egit septimo decimo anno post alterum consulatum, cum inter duos consulatus anni decem interfuissent, censorque ante superiorem consulatum fuisset; ex quo

intellegitur, Pyrrhi bello grandem sane fuisse: et tamen sic a patribus accepimus. Nihil igitur adferunt, qui in re gerunda versari senectutem negant, [similesque sunt] ut si qui gubernatorem in navigando nihil agere dicant, cum alii malos scandant, alii per foros cursent, alii sentinam exhauriant, ille clavum tenens quietus sedeat in puppi. Non facit ea, quae juvenes; at vero maiora et meliora facit. Non viribus aut velocitate aut celeritate corporum res magnae geruntur, sed consilio, auctoritate, sententia; quibus non modo non orbari, sed etiam augeri senectus solet. Nisi forte ego vobis, qui et miles et tribunus et legatus et consul versatus sum in vario genere bellorum, cessare nunc videor, cum bella non gero. At senatui, quae sint gerenda, praescribo, et quomodo; Karthagini male iam diu cogitanti bellum multo ante denuntio, de qua vereri non ante desinam, quam illam excisam esse cognovero. Quam palmam utinam di immortales, Scipio, tibi reservent, ut avi reliquias persequare! cuius a morte sextus hic et tricesimus annus est; sed memoriam illius viri omnes excipient anni consequentes. Anno ante me censorem mortuus est, novem annis post meum consulatum, cum consul iterum me consule creatus esset. Num igitur, si ad centesimum annum vixisset, senectutis eum suae paeniteret? Nec enim excursione nec saltu nec eminus hastis aut comminus gladiis uteretur, sed con-

silio, ratione, sententia; quae nisi essent in senibus, non summum consilium maiores nostri appellassent senatum. Apud Lacedaemonios quidem ii, qui amplissimum magistratum gerunt, ut sunt, sic etiam nominantur senes. Quod si legere aut audire voletis externa, maximas res publicas ab adulescentibus labefactatas, a senibus sustentatas et restitutas reperietis.

Cedo, qui vestram rem publicam tantam amisistis tam cito?

Sic enim percontantur, ut est in Naevii poetae Ludo. Respondentur et alia et hoc in primis:

Proveniebant oratores novi, stulti adulescentuli.

Temeritas est videlicet florentis aetatis, prudentia senescentis.

VII. At memoria minuitur. Credo, nisi eam exerceas aut etiam si sis natura tardior. Themistocles omnium civium perceperat nomina. Num igitur censetis eum, cum aetate processisset, qui Aristides esset, Lysimachum salutare solitum? Equidem non modo eos novi, qui sunt, sed eorum patres etiam et avos; nec sepulcra legens vereor, quod aiunt, ne memoriam perdam; his enim ipsis legendis in memoriam redeo mortuorum. Nec vero quemquam senem audivi oblitum, quo loco thesaurum obruisset. Omnia quae curant meminerunt, vadimonia consti-

tuta, qui sibi, cui ipsi debeant. Quid iurisconsulti, quid pontifices, quid augures, quid philosophi senes? quam multa meminerunt! Manent ingenia senibus, modo permaneat studium et industria, neque ea solum in claris et honoratis viris, sed in vita etiam privata et quieta. Sophocles ad summam senectutem tragoedias fecit; quod propter studium cum rem neglegere familiarem videretur, a filiis in iudicium vocatus est, ut, quem ad modum nostro more male rem gerentibus patribus bonis interdici solet, sic illum quasi desipientem a re familiari removerent iudices. Tum senex dicitur eam fabulam, quam in manibus habebat et proxime scripserat, Oedipum Coloneum, recitasse iudicibus quaesisseque, num illud carmen desipientis videretur. Quo recitato sententiis iudicum est liberatus. Num igitur hunc, num Homerum, num Hesiodum, Simonidem, Stesichorum, num quos ante dixi, Isocraten, Gorgian, num philosophorum principes, Pythagoram, Democritum, num Platonem, num Xenocraten, num postea Zenonem, Cleanthem, aut eum, quem vos etiam vidistis Romae, Diogenem Stoicum, coegit in suis studiis obmutiscere senectus? an in omnibus his studiorum agitatio vitae aequalis fuit?

Age, ut ista divina studia omittamus, possum nominare ex agro Sabino rusticos Romanos, vicinos et familiaris meos, quibus absentibus numquam fere ulla

in agro maiora opera fiunt, non serendis, non percipiendis, non condendis fructibus. Quamquam in his minus hoc mirum est; nemo enim est tam senex, qui se annum non putet posse vivere; sed idem in eis elaborant, quae sciunt nihil ad se omnino pertinere:

Serit arbores, quae alteri saeclo prosint,

ut ait Statius noster in Synephebis. Nec vero dubitat agricola, quamvis sit senex, quaerenti, cui serat, respondere: *Dis immortalibus, qui me non accipere modo haec a maioribus voluerunt, sed etiam posteris prodere.*

VIII. Et melius Caecilius de sene alteri saeculo prospiciente, quam illud idem:

Edepol, senectus, si nil quicquam aliud viti
Adportes tecum, cum advenis, unum id sat est,
Quod diu vivendo multa, quae non volt, videt.

Et multa fortasse, quae volt; atque in ea, quae non volt, saepe etiam adulescentia incurrit. Illud vero idem Caecilius vitiosius:

Tum equidem in senecta hoc deputo miserrimum,
Sentire ea aetate ipsum esse odiosum alteri.

Iucundum potius quam odiosum! Ut enim adulescentibus bona indole praeditis sapientes senes delectantur, leviorque fit senectus eorum, qui a iuventute

coluntur et diliguntur, sic adulescentes senum praeceptis gaudent, quibus ad virtutum studia ducuntur. Nec minus intellego me vobis quam mihi vos esse iucundos. Sed videtis, ut senectus non modo languida atque iners non sit, verum etiam sit operosa et semper agens aliquid et moliens, tale scilicet, quale cuiusque studium in superiore vita fuit. Quid, qui etiam addiscunt aliquid? ut et Solonem versibus gloriantem videmus, qui se quotidie aliquid addiscentem dicit senem fieri, et ego feci, qui litteras Graecas senex didici; quas quidem sic avide adripui, quasi diuturnam sitim explere cupiens, ut ea ipsa mihi nota essent, quibus me nunc exemplis uti videtis. Quod cum fecisse Socratem in fidibus audirem, vellem equidem etiam illud—discebant enim fidibus antiqui—, sed in litteris certe elaboravi.

IX. Nec nunc quidem viris desidero adulescentis—is enim erat locus alter de vitiis senectutis—, non plus, quam adulescens tauri aut elephanti desiderabam. Quod est, eo decet uti et, quicquid agas, agere pro viribus. Quae enim vox potest esse contemptior quam Milonis Crotoniatae? qui, cum iam senex esset, athletasque se exercentis in curriculo videret, aspexisse lacertos suos dicitur inlacrimansque dixisse: *At hi quidem mortui iam sunt.* Non vero tam isti quam tu ipse, nugator; neque enim ex te umquam es nobilitatus, sed ex lateribus et lacertis tuis. Nihil

Sex. Aelius tale, nihil multis annis ante Ti. Coruncanius, nihil modo P. Crassus, a quibus iura civibus praescribebantur, quorum usque ad extremum spiritum est provecta prudentia.

Orator metuo ne languescat senectute; est enim munus eius non ingenii solum, sed laterum etiam et virium. Omnino canorum illud in voce splendescit etiam nescio quo pacto in senectute, quod equidem adhuc non amisi, et videtis annos. Sed tamen est decorus senis sermo quietus et remissus, facitque persaepe ipsa sibi audientiam diserti senis composita et mitis oratio. Quam si ipse exsequi nequeas, possis tamen Scipioni praecipere et Laelio. Quid enim est iucundius senectute stipata studiis iuventutis? An ne eas quidem viris senectuti relinquimus, ut adulescentis doceat, instituat, ad omne officii munus instruat? quo quidem opere quid potest esse praeclarius? Mihi vero et Cn. et P. Scipiones et avi tui duo, L. Aemilius et P. Africanus, comitatu nobilium iuvenum fortunati videbantur; nec ulli bonarum artium magistri non beati putandi, quamvis consenuerint vires atque defecerint. Etsi ipsa ista defectio virium adulescentiae vitiis efficitur saepius quam senectutis; libidinosa enim et intemperans adulescentia effetum corpus tradit senectuti. Cyrus quidem apud Xenophontem eo sermone quem moriens habuit, cum admodum senex esset, negat se umquam sensisse senec-

tutem suam imbecilliorem factam quam adulescentia fuisset. Ego L. Metellum memini puer, qui, cum quadriennio post alterum consulatum pontifex maximus factus esset, viginti duos annos ei sacerdotio praefuit, ita bonis esse viribus extremo tempore aetatis, ut adulescentiam non requireret. Nihil necesse est mihi de me ipso dicere; quamquam est id quidem senile aetatique nostrae conceditur.

X. Videtisne ut apud Homerum saepissime Nestor de virtutibus suis praedicet? Tertiam enim iam aetatem hominum vivebat, nec erat ei verendum, ne vera praedicans de se nimis videretur aut insolens aut loquax. Etenim, ut ait Homerus, *ex eius lingua melle dulcior fluebat oratio.* Quam ad suavitatem nullis egebat corporis viribus. Et tamen dux ille Graeciae nusquam optat, ut Aiacis similis habeat decem, sed ut Nestoris; quod si sibi acciderit, non dubitat quin brevi sit Troia peritura. Sed redeo ad me. Quartum ago annum et octogesimum; vellem equidem idem posse gloriari, quod Cyrus; sed tamen hoc queo dicere, non me quidem iis esse viribus, quibus aut miles bello Punico aut quaestor eodem bello aut consul in Hispania fuerim aut quadriennio post, cum tribunus militaris depugnavi apud Thermopylas, M'. Glabrione consule; sed tamen, ut vos videtis, non plane me enervavit, non adflixit senectus; non curia viris meas desiderat, non rostra, non amici,

non clientes, non hospites. Nec enim umquam sum adsensus veteri illi laudatoque proverbio, quod monet, mature fieri senem, si diu velis senex esse. Ego vero me minus diu senem esse mallem, quam esse senem ante quam essem. Itaque nemo adhuc convenire me voluit, cui fuerim occupatus.

At minus habeo virium, quam vestrum utervis. Ne vos quidem T. Pontii centurionis viris habetis: num idcirco est ille praestantior? Moderatio modo virium adsit, et tantum, quantum potest quisque, nitatur; ne ille non magno desiderio tenebitur virium. Olympiae per stadium ingressus esse Milo dicitur, cum umeris sustineret bovem. Utrum igitur has corporis an Pythagorae tibi malis viris ingenii dari? Denique isto bono utare, dum adsit; cum absit, ne requiras; nisi forte adulescentes pueritiam, paulum aetate progressi adulescentiam debent requirere. Cursus est certus aetatis et una via naturae eaque simplex, suaque cuique parti aetatis tempestivitas est data, ut et infirmitas puerorum et ferocitas iuvenum et gravitas iam constantis aetatis et senectutis maturitas naturale quiddam habeat, quod suo tempore percipi debeat. Audire te arbitror, Scipio, hospes tuus avitus Masinissa quae faciat hodie, nonaginta natus annos; cum ingressus iter pedibus sit, in equum omnino non ascendere, cum autem equo, ex equo non descendere; nullo imbri, nullo frigore adduci, ut

capite operto sit; summam esse in eo corporis siccitatem; itaque omnia exsequi regis officia et munera. Potest igitur exercitatio et temperantia etiam in senectute conservare aliquid pristini roboris.

XI. Ne sint in senectute vires. Ne postulantur quidem vires a senectute. Ergo et legibus et institutis vacat aetas nostra muneribus iis, quae non possunt sine viribus sustineri. Itaque non modo quod non possumus, sed ne quantum possumus quidem cogimur. At multi ita sunt imbecilli senes, ut nullum officii aut omnino vitae munus exsequi possint. At id quidem non proprium senectutis vitium est, sed commune valetudinis. Quam fuit imbecillus P. Africani filius, is qui te adoptavit! quam tenui aut nulla potius valetudine! Quod ni ita fuisset, alterum illud exstitisset lumen civitatis; ad paternam enim magnitudinem animi doctrina uberior accesserat. Quid mirum igitur in senibus, si infirmi sunt aliquando, cum id ne adulescentes quidem effugere possint? Resistendum, Laeli et Scipio, senectuti est, eiusque vitia diligentia compensanda sunt; pugnandum tamquam contra morbum sic contra senectutem; habenda ratio valetudinis; utendum exercitationibus modicis; tantum cibi et potionis adhibendum, ut reficiantur vires, non opprimantur.

Nec vero corpori solum subveniendum est, sed menti atque animo multo magis; nam haec quoque,

nisi tamquam lumini oleum instilles, exstinguuntur senectute. Et corpora quidem exercitationum defetigatione ingravescunt, animi autem exercitando levantur. Nam quos ait Caecilius

—comicos stultos senes,

hoc significat credulos, obliviosos, dissolutos; quae vitia sunt non senectutis, sed inertis, ignavae, somniculosae senectutis. Ut petulantia, ut libido magis est adulescentium quam senum, nec tamen omnium adulescentium, sed non proborum, sic ista senilis stultitia, quae deliratio appellari solet, senum levium est, non omnium. Quattuor robustos filios, quinque filias, tantam domum, tantas clientelas Appius regebat et caecus et senex; intentum enim animum tamquam arcum habebat, nec languescens succumbebat senectuti. Tenebat non modo auctoritatem, sed etiam imperium in suos; metuebant servi, verebantur liberi, carum omnes habebant; vigebat in illa domo mos patrius et disciplina.

Ita enim senectus honesta est si se ipsa defendit, si ius suum retinet, si nemini emancipata est, si usque ad ultimum spiritum dominatur in suos. Ut enim adulescentem, in quo est senile aliquid, sic senem, in quo est aliquid adulescentis, probo; quod qui sequitur, corpore senex esse poterit, animo numquam erit. Septimus mihi liber Originum est in manibus; omnia

antiquitatis monumenta conligo; causarum inlustrium, quascumque defendi, nunc cum maxime conficio orationes; ius augurium, pontificium, civile tracto; multum etiam Graecis litteris utor, Pythagoreorumque more exercendae memoriae gratia, quid quoque die dixerim, audierim, egerim, commemoro vesperi. Hae sunt exercitationes ingenii, haec curricula mentis; in his desudans atque elaborans corporis viris non magno opere desidero. Adsum amicis; venio in senatum frequens, ultroque adfero res multum et diu cogitatas, easque tueor animi, non corporis viribus. Quas si exsequi nequirem, tamen me lectulus meus oblectaret ea ipsa cogitantem, quae iam agere non possem; sed ut possim facit acta vita. Semper enim in his studiis laboribusque viventi non intellegitur, quando obrepat senectus. Ita sensim sine sensu aetas senescit, nec subito frangitur, sed diuturnitate exstinguitur.

XII. Sequitur tertia vituperatio senectutis, quod eam carere dicunt voluptatibus. O praeclarum munus aetatis, si quidem id aufert a nobis, quod est in adulescentia vitiosissimum! Accipite enim, optimi adulescentes, veterem orationem Archytae Tarentini, magni in primis et praeclari viri, quae mihi tradita est, cum essem adulescens Tarenti cum Q. Maximo. Nullam capitaliorem pestem quam voluptatem corporis hominibus dicebat a natura datam, cuius volup-

tatis avidae libidines temere et ecfrenate ad potiendum incitarentur; hinc patriae proditiones, hinc rerum publicarum eversiones, hinc cum hostibus clandestina colloquia nasci; nullum denique scelus, nullum malum facinus esse, ad quod suscipiendum non libido voluptatis inpelleret; stupra vero et adulteria et omne tale flagitium nullis excitari aliis inlecebris nisi voluptatis; cumque homini sive natura sive quis deus nihil mente praestabilius dedisset, huic divino muneri ac dono nihil tam esse inimicum quam voluptatem; nec enim libidine dominante temperantiae locum esse, neque omnino in voluptatis regno virtutem posse consistere. Quod quo magis intellegi posset, fingere animo iubebat tanta incitatum aliquem voluptate corporis, quanta percipi posset maxima: nemini censebat fore dubium quin tam diu, dum ita gauderet, nihil agitare mente, nihil ratione, nihil cogitatione consequi posset; quocirca nihil esse tam detestabile tamque pestiferum quam voluptatem, si quidem ea, cum maior esset atque longior, omne animi lumen exstingueret. Haec cum C. Pontio Samnite, patre eius, a quo Caudino proelio Sp. Postumius, T. Veturius consules superati sunt, locutum Archytam Nearchus Tarentinus, hospes noster, qui in amicitia populi Romani permanserat, se a maioribus natu accepisse dicebat, cum quidem ei sermoni interfuisset Plato Atheniensis, quem Tarentum venisse L. Camillo Ap. Claudio consulibus reperio.

Quorsum haec? Ut intellegeretis, si voluptatem aspernari ratione et sapientia non possemus, magnam esse habendam senectuti gratiam, quae efficeret, ut id non liberet, quod non oporteret. Inpedit enim consilium voluptas, rationi inimica est, mentis, ut ita dicam, praestringit oculos, nec habet ullum cum virtute commercium. Invitus feci, ut fortissimi viri T. Flaminini fratrem L. Flamininum e senatu eicerem, septem annis post quam consul fuisset; sed notandam putavi libidinem. Ille enim, cum esset consul in Gallia, exoratus in convivio a scorto est, ut securi feriret aliquem eorum, qui in vinculis essent damnati rei capitalis. Hic Tito fratre suo censore, qui proximus ante me fuerat, elapsus est; mihi vero et Flacco neutiquam probari potuit tam flagitiosa et tam perdita libido, quae cum probro privato coniungeret imperii dedecus.

XIII. Saepe audivi ex maioribus natu, qui se porro pueros a senibus audisse dicebant, mirari solitum C. Fabricium, quod, cum apud regem Pyrrhum legatus esset, audisset a Thessalo Cinea esse quendam Athenis, qui se sapientem profiteretur, eumque dicere omnia, quae faceremus, ad voluptatem esse referenda; quod ex eo audientis M'. Curium et Ti. Coruncanium optare solitos ut id Samnitibus ipsique Pyrrho persuaderetur, quo facilius vinci possent, cum se voluptatibus dedissent. Vixerat M'. Curius cum P. Decio,

qui quinquennio ante eum consulem se pro re publica quarto consulatu devoverat. Norat eundem Fabricius, norat Coruncanius; qui cum ex sua vita, tum ex eius quem dico Decii facto iudicabant, esse profecto aliquid natura pulchrum atque praeclarum, quod sua sponte peteretur, quodque spreta et contempta voluptate optimus quisque sequeretur.

Quorsum igitur tam multa de voluptate? Quia non modo vituperatio nulla, sed etiam summa laus senectutis est, quod ea voluptates nullas magno opere desiderat. Caret epulis exstructisque mensis et frequentibus poculis: caret ergo etiam vinulentia et cruditate et insomniis. Sed si aliquid dandum est voluptati, quoniam eius blanditiis non facile obsistimus —divine enim Plato escam malorum appellat voluptatem, quod ea videlicet homines capiantur ut pisces, —quamquam immoderatis epulis caret senectus, modicis tamen conviviis delectari potest. C. Duellium, Marci filium, qui Poenos classe primus devicerat, redeuntum a cena senem saepe videbam puer; delectabatur crebro funali et tibicine, quae sibi nullo exemplo privatus sumpserat: tantum licentiae dabat gloria. Sed quid ego alios? Ad me ipsum iam revertar. Primum habui semper sodalis. Sodalitates autem me quaestore constitutae sunt, sacris Idaeis Magnae Matris acceptis. Epulabar igitur cum sodalibus omnino modice, sed erat quidam fervor aetatis,

qua progrediente omnia fiunt in dies mitiora. Neque enim ipsorum conviviorum delectationem voluptatibus corporis magis quam coetu amicorum et sermonibus metiebar. Bene enim maiores accubitionem epularem amicorum, quia vitae coniunctionem haberet, convivium nominaverunt; melius quam Graeci, qui hoc idem tum conpotationem, tum concenationem vocant, ut, quod in eo genere minimum est, id maxime probare videantur.

XIV. Ego vero propter sermonis delectationem tempestivis quoque conviviis delector, nec cum aequalibus solum, qui pauci admodum restant, sed cum vestra etiam aetate atque vobiscum; habeoque senectuti magnam gratiam, quae mihi sermonis aviditatem auxit, potionis et cibi sustulit. Quod si quem etiam ista delectant—ne omnino bellum indixisse videar voluptati, cuius est fortasse quidam naturalis modus,—non intellego ne in istis quidem ipsis voluptatibus carere sensu senectutem. Me vero et magisteria delectant a maioribus instituta, et is sermo, qui more maiorum a summo adhibetur in poculo, et pocula, sicut in Symposio Xenophontis est, minuta atque rorantia, et refrigeratio aestate et vicissim aut sol aut ignis hibernus. Quae quidem etiam in Sabinis persequi soleo, conviviumque vicinorum quotidie compleo, quod ad multam noctem quam maxime possumus vario sermone producimus.

At non est voluptatum tanta quasi titillatio in senibus. Credo; sed ne desideratur quidem. Nihil autem est molestum, quod non desideres. Bene Sophocles, cum ex eo quidam iam adfecto aetate quaereret, utereturne rebus venereis, *Di meliora!* inquit, *ego vero istinc sicut a domino agresti ac furioso profugi.* Cupidis enim rerum talium odiosum fortasse et molestum est carere, satiatis vero et expletis iucundius est carere quam frui. Quamquam non caret is, qui non desiderat; ergo non desiderare dico esse iucundius. Quod si istis ipsis voluptatibus bona aetas fruitur libentius, primum parvulis fruitur rebus, ut diximus, deinde iis, quibus senectus, etiam si non abunde potitur, non omnino caret. Ut Turpione Ambivio magis delectatur qui in prima cavea spectat, delectatur tamen etiam qui in ultima, sic adulescentia voluptates propter intuens magis fortasse laetatur, sed delectatur etiam senectus procul eas spectans tantum, quantum sat est.

At illa quanti sunt, animum tamquam emeritis stipendiis libidinis, ambitionis, contentionum, inimicitiarum, cupiditatum omnium secum esse secumque, ut dicitur, vivere! Si vero habet aliquod tamquam pabulum studii atque doctrinae, nihil est otiosa senectute iucundius. Videbamus in studio dimetiendi paene caeli atque terrae C. Galum, familiarem patris tui, Scipio. Quotiens illum lux noctu aliquid descri-

bere ingressum, quotiens nox oppressit, cum mane coepisset! Quam delectabat eum defectiones solis et lunae multo ante nobis praedicere! Quid in levioribus studiis, sed tamen acutis? Quam gaudebat bello suo Punico Naevius! quam Truculento Plautus! quam Pseudolo! Vidi etiam senem Livium, qui, cum sex annis ante quam ego natus sum fabulam docuisset Centone Tuditanoque consulibus, usque ad adulescentiam meam processit aetate. Quid de P. Licinii Crassi et pontificii et civilis iuris studio loquar? aut de huius P. Scipionis, qui his paucis diebus pontifex maximus factus est? Atqui eos omnis, quos commemoravi, his studiis flagrantis senes vidimus. M. vero Cethegum, quem recte Suadae medullam dixit Ennius, quanto studio exerceri in dicendo videbamus etiam senem! Quae sunt igitur epularum aut ludorum aut scortorum voluptates cum his voluptatibus comparandae? Atque haec quidem studia doctrinae; quae quidem prudentibus et bene institutis pariter cum aetate crescunt, ut honestum illud Solonis sit, quod ait versiculo quodam, ut ante dixi, senescere se multa in dies addiscentem; qua voluptate animi nulla certe potest esse maior.

XV. Venio nunc ad voluptates agricolarum, quibus ego incredibiliter delector; quae nec ulla inpediuntur senectute et mihi ad sapientis vitam proxime videntur accedere. Habent enim rationem

cum terra, quae numquam recusat imperium nec cuiquam sine usura reddit quod accepit, sed alias minore, plerumque maiore cum faenore. Quamquam me quidem non fructus modo, sed etiam ipsius terrae vis ac natura delectat: quae cum gremio mollito ac subacto sparsum semen excepit, primum id occaecatum cohibet, ex quo occatio, quae hoc efficit, nominata est; deinde tepefactum vapore et compressu suo diffundit et elicit herbescentem ex eo viriditatem, quae nixa fibris stirpium sensim adulescit, culmoque erecta geniculato vaginis iam quasi pubescens includitur; e quibus cum emersit, fundit frugem spici ordine structam, et contra avium minorum morsus munitur vallo aristarum. Quid ego vitium ortus, satus, incrementa commemorem? Satiari delectatione non possum, ut meae senectutis requietem oblectamentumque noscatis. Omitto enim vim ipsam omnium, quae generantur e terra, quae ex fici tantulo grano aut ex acini vinaceo aut ex ceterarum frugum aut stirpium minutissimis seminibus tantos truncos ramosque procreet: malleoli, plantae, sarmenta, viviradices, propagines nonne efficiunt, ut quemvis cum admiratione delectent? Vitis quidem, quae natura caduca est et, nisi fulta est, fertur ad terram, eadem, ut se erigat, claviculis suis quasi manibus quicquid est nacta complectitur; quam serpentem multiplici lapsu et erratico ferro amputans coercet ars agricolarum,

ne silvescat sarmentis et in omnis partis nimia fundatur. Itaque ineunte vere in iis, quae relicta sunt, exsistit tamquam ad articulos sarmentorum ea, quae gemma dicitur, a qua oriens uva se ostendit, quae et suco terrae et calore solis augescens primo est peracerba gustatu, deinde maturata dulcescit, vestitaque pampinis nec modico tepore caret et nimios solis defendit ardores. Qua quid potest esse cum fructu laetius tum aspectu pulchrius? Cuius quidem non utilitas me solum, ut ante dixi, sed etiam cultura et natura ipsa delectat: adminiculorum ordines, capitum iugatio, religatio et propagatio vitium, sarmentorum ea, quam dixi, aliorum amputatio, aliorum inmissio. Quid ego inrigationes, quid fossiones agri repastinationesque proferam, quibus fit multo terra fecundior? Quid de utilitate loquar stercorandi? Dixi in eo libro quem de rebus rusticis scripsi; de qua doctus Hesiodus ne verbum quidem fecit, cum de cultura agri scriberet; at Homerus, qui multis, ut mihi videtur, ante saeculis fuit, Laertam lenientem desiderium, quod capiebat e filio, colentem agrum et eum stercorantem facit. Nec vero segetibus solum et pratis et vineis et arbustis res rusticae laetae sunt, sed hortis etiam et pomariis, tum pecudum pastu, apium examinibus, florum omnium varietate. Nec consitiones modo delectant, sed etiam insitiones, quibus nihil invenit agri cultura sollertius.

XVI. Possum persequi permulta oblectamenta rerum rusticarum, sed ea ipsa, quae dixi, sentio fuisse longiora. Ignoscetis autem; nam et studio rerum rusticarum provectus sum, et senectus est natura loquacior, ne ab omnibus eam vitiis videar vindicare. Ergo in hac vita M'. Curius, cum de Samnitibus, de Sabinis, de Pyrrho triumphavisset, consumpsit extremum tempus aetatis. Cuius quidem ego villam contemplans—abest enim non longe a me—admirari satis non possum vel hominis ipsius continentiam vel temporum disciplinam. Curio ad focum sedenti magnum auri pondus Samnites cum attulissent, repudiati sunt; non enim aurum habere praeclarum sibi videri dixit, sed eis, qui haberent aurum, imperare. Poteratne tantus animus efficere non iucundam senectutem? Sed venio ad agricolas, ne a me ipso recedam. In agris erant tum senatores, id est senes; si quidem aranti L. Quinctio Cincinnato nuntiatum est eum dictatorem esse factum; cuius dictatoris iussu magister equitum C. Servilius Ahala Sp. Maelium, regnum adpetentem, occupatum interemit. A villa in senatum arcessebatur et Curius et ceteri senes; ex quo qui eos arcessebant viatores nominati sunt. Num igitur horum senectus miserabilis fuit, qui se agri cultione oblectabant? Mea quidem sententia haud scio an nulla beatior possit esse, neque solum officio, quod hominum generi

universo cultura agrorum est salutaris, sed et delectatione, quam dixi, et saturitate copiaque rerum omnium, quae ad victum hominum, ad cultum etiam deorum pertinent, ut, quoniam haec quidam desiderant, in gratiam iam cum voluptate redeamus. Semper enim boni adsiduique domini referta cella vinaria, olearia, etiam penaria est, villaque tota locuples est; abundat porco, haedo, agno, gallina, lacte, caseo, melle. Iam hortum ipsi agricolae succidiam alteram appellant. Conditiora facit haec supervacaneis etiam operis aucupium atque venatio. Quid de pratorum viriditate aut arborum ordinibus aut vinearum olivetorumve specie plura dicam? Brevi praecidam: agro bene culto nihil potest esse nec usu uberius nec specie ornatius, ad quem fruendum non modo non retardat, verum etiam invitat atque adlectat senectus. Ubi enim potest illa aetas aut calescere vel apricatione melius vel igni, aut vicissim umbris aquisve refrigerari salubrius? Sibi igitur habeant arma, sibi equos, sibi hastas, sibi clavam et pilam, sibi natationes atque cursus: nobis senibus ex lusionibus multis talos relinquant et tesseras; id ipsum utrum lubebit, quoniam sine iis beata esse senectus potest.

XVII. Multas ad res perutiles Xenophontis libri sunt, quos legite, quaeso, studiose, ut facitis. Quam copiose ab eo agri cultura laudatur in eo libro, qui est de tuenda re familiari, qui Oeconomicus inscribi-

tur! Atque ut intellegatis nihil ei tam regale videri quam studium agri colendi, Socrates in eo libro loquitur cum Critobulo, Cyrum minorem, Persarum regem, praestantem ingenio atque imperii gloria, cum Lysander Lacedaemonius, vir summae virtutis, venisset ad eum Sardis eique dona a sociis attulisset, et ceteris in rebus comem erga Lysandrum atque humanum fuisse et ei quendam consaeptum agrum diligenter consitum ostendisse; cum autem admiraretur Lysander et proceritates arborum et derectos in quincuncem ordines et humum subactam atque puram et suavitatem odorum, qui adflarentur ex floribus, tum eum dixisse mirari se non modo diligentiam, sed etiam sollertiam eius, a quo essent illa dimensa atque discripta, et Cyrum respondisse: *Atqui ego ista sum omnia dimensus; mei sunt ordines, mea discriptio; multae etiam istarum arborum mea manu sunt satae;* tum Lysandrum intuentem purpuram eius et nitorem corporis ornatumque Persicum multo auro multisque gemmis dixisse: *Recte vero te, Cyre, beatum ferunt, quoniam virtuti tuae fortuna coniuncta est.*

Hac igitur fortuna frui licet senibus, nec aetas inpedit, quo minus et ceterarum rerum et in primis agri colendi studia teneamus usque ad ultimum tempus senectutis. M. quidem Valerium Corvinum accepimus ad centesimum annum perduxisse, cum esset acta iam aetate in agris eosque coleret; cuius inter

primum et sextum consulatum sex et quadraginta anni interfuerunt. Ita quantum spatium aetatis maiores ad senectutis initium esse voluerunt, tantus illi cursus honorum fuit; atque huius extrema aetas hoc beatior quam media, quod auctoritatis habebat plus, laboris minus: apex est autem senectutis auctoritas. Quanta fuit in L. Caecilio Metello! quanta in *A*. Atilio Calatino! in quem illud elogium: *Unum hunc plurimae consentiunt gentes populi primarium fuisse virum.* Notum est carmen incisum in sepulcro. Iure igitur gravis, cuius de laudibus omnium esset fama consentiens. Quem virum nuper P. Crassum, pontificem maximum, quem postea M. Lepidum, eodem sacerdotio praeditum, vidimus! Quid de Paulo aut Africano loquar, aut, ut iam ante, de Maximo? quorum non in sententia solum, sed etiam in nutu residebat auctoritas. Habet senectus, honorata praesertim, tantam auctoritatem, ut ea pluris sit quam omnes adulescentiae voluptates.

XVIII. Sed in omni oratione mementote eam me senectutem laudare, quae fundamentis adulescentiae constituta sit; ex quo efficitur id, quod ego magno quondam cum adsensu omnium dixi, miseram esse senectutem, quae se oratione defenderet. Non cani nec rugae repente auctoritatem adripere possunt; sed honeste acta superior aetas fructus capit auctoritatis extremos. Haec enim ipsa sunt honorabilia, quae

videntur levia atque communia, salutari, adpeti, decedi, adsurgi, deduci, reduci, consuli; quae et apud nos et in aliis civitatibus, ut quaeque optime morata est, ita diligentissime observantur. Lysandrum Lacedaemonium, cuius modo feci mentionem, dicere aiunt solitum, Lacedaemonem esse honestissimum domicilium senectutis; nusquam enim tantum tribuitur aetati, nusquam est senectus honoratior. Quin etiam memoriae proditum est, cum Athenis ludis quidam in theatrum grandis natu venisset, magno consessu locum nusquam ei datum a suis civibus; cum autem ad Lacedaemonios accessisset, qui, legati cum essent, certo in loco consederant, consurrexisse omnes illi dicuntur et senem sessum recepisse. Quibus cum a cuncto consessu plausus esset multiplex datus, dixisse ex iis quendam, Atheniensis scire quae recta essent, sed facere nolle. Multa in nostro collegio praeclara, sed hoc, de quo agimus, in primis, quod, ut quisque aetate antecedit, ita sententiae principatum tenet, neque solum honore antecedentibus, sed iis etiam, qui cum imperio sunt, maiores natu augures anteponuntur. Quae sunt igitur voluptates corporis cum auctoritatis praemiis comparandae? quibus qui splendide usi sunt, ii mihi videntur fabulam aetatis peregisse nec tamquam inexercitati histriones in extremo actu corruisse.

At sunt morosi et anxii et iracundi et difficiles

senes. Si quaerimus, etiam avari; sed haec morum vitia sunt, non senectutis. Ac morositas tamen et ea vitia, quae dixi, habent aliquid excusationis, non illius quidem iustae, sed quae probari posse videatur: contemni se putant, despici, inludi: praeterea in fragili corpore odiosa omnis offensio est. Quae tamen omnia dulciora fiunt et moribus bonis et artibus; idque cum in vita tum in scaena intellegi potest ex iis fratribus, qui in Adelphis sunt. Quanta in altero diritas, in altero comitas! Sic se res habet; ut enim non omne vinum, sic non omnis aetas matura vetustate coacescit. Severitatem in senectute probo, sed eam, sicut alia, modicam; acerbitatem nullo modo. Avaritia vero senilis quid sibi velit, non intellego. Potest enim quicquam esse absurdius quam, quo viae minus restet, eo plus viatici quaerere?

XIX. Quarta restat causa, quae maxime angere atque sollicitam habere nostram aetatem videtur, adpropinquatio mortis, quae certe a senectute non potest esse longe. O miserum senem, qui mortem contemnendam esse in tam longa aetate non viderit! quae aut plane neglegenda est, si omnino exstinguit animum, aut etiam optanda, si aliquo eum deducit, ubi sit futurus aeternus. Atqui tertium certe nihil inveniri potest. Quid igitur timeam, si aut non miser post mortem aut beatus etiam futurus sum? Quamquam quis est tam stultus, quamvis sit adu-

lescens, cui sit exploratum se ad vesperum esse victurum? Quin etiam aetas illa multo pluris quam nostra casus mortis habet: facilius in morbos incidunt adulescentes, gravius aegrotant, tristius curantur. Itaque pauci veniunt ad senectutem: quod ni ita accideret, melius et prudentius viveretur: mens enim et ratio et consilium in senibus est; qui si nulli fuissent, nullae omnino civitates fuissent. Sed redeo ad mortem inpendentem. Quod est istud crimen senectutis, cum id ei videatis cum adulescentia esse commune?

Sensi ego in optimo filio, tu in exspectatis ad amplissimam dignitatem fratribus, Scipio, mortem omni aetati esse communem. At sperat adulescens diu se victurum, quod sperare idem senex non potest. Insipienter sperat; quid enim stultius quam incerta pro certis habere, falsa pro veris? At senex ne quod speret quidem habet. At est eo meliore condicione quam adulescens, cum id, quod ille sperat, hic consecutus est. Ille volt diu vivere, hic diu vixit. Quamquam, o di boni! quid est in hominis vita diu? Da enim supremum tempus, exspectemus Tartessiorum regis aetatem; fuit enim, ut scriptum video, Arganthonius quidam Gadibus, qui octoginta regnaverat annos, centum viginti vixerat; sed mihi ne diuturnum quidem quicquam videtur, in quo est aliquid extremum. Cum enim id advenit, tum

illud, quod praeteriit, effluxit; tantum remanet, quod virtute et recte factis consecutus sis. Horae quidem cedunt et dies et menses et anni, nec praeteritum tempus umquam revertitur, nec quid sequatur sciri potest. Quod cuique temporis ad vivendum datur, eo debet esse contentus; neque enim histrioni, ut placeat, peragenda fabula est, modo in quocumque fuerit actu probetur, neque sapienti usque ad *Plaudite* veniendum est. Breve enim tempus aetatis satis longum est ad bene honesteque vivendum; sin processerit longius, non magis dolendum est, quam agricolae dolent, praeterita verni temporis suavitate aestatem autumnumque venisse. Ver enim tamquam adulescentiam significat ostenditque fructus futuros; reliqua autem tempora demetendis fructibus et percipiendis accommodata sunt. Fructus autem senectutis est, ut saepe dixi, ante partorum bonorum memoria et copia. Omnia autem, quae secundum naturam fiunt, sunt habenda in bonis. Quid est autem tam secundum naturam quam senibus emori? quod idem contingit adulescentibus adversante et repugnante natura. Itaque adulescentes mihi mori sic videntur, ut cum aquae multitudine flammae vis opprimitur; senes autem sic, ut cum sua sponte, nulla adhibita vi, consumptus ignis exstinguitur: et quasi poma ex arboribus, cruda si sunt, vix evelluntur, si matura et cocta, decidunt, sic vitam adules-

centibus vis aufert, senibus maturitas; quae quidem mihi tam iucunda est, ut, quo propius ad mortem accedam, quasi terram videre videar aliquandoque in portum ex longa navigatione esse venturus.

XX. Senectutis autem nullus est certus terminus, recteque in ea vivitur, quoad munus officii exsequi et tueri possis [mortemque contemnere]; ex quo fit, ut animosior etiam senectus sit quam adulescentia et fortior. Hoc illud est, quod Pisistrato tyranno a Solone responsum est, cum illi quaerenti, qua tandem re fretus sibi tam audaciter obsisteret, respondisse dicitur *Senectute.* Sed vivendi est finis optimus, cum integra mente certisque sensibus opus ipsa suum eadem, quae coagmentavit, natura dissolvit. Ut navem, ut aedificium idem destruit facillime, qui construxit, sic hominem eadem optime, quae conglutinavit, natura dissolvit. Iam omnis conglutinatio recens aegre, inveterata facile divellitur. Ita fit ut illud breve vitae reliquum nec avide adpetendum senibus nec sine causa deserendum sit; vetatque Pythagoras iniussu imperatoris, id est dei, de praesidio et statione vitae decedere. Solonis quidem sapientis est elogium, quo se negat velle suam mortem dolore amicorum et lamentis vacare. Volt, credo, se esse carum suis; sed haud scio an melius Ennius:

Nemo me lacrumis decoret, neque funera fletu
Faxit.

Non censet lugendam esse mortem, quam inmortalitas consequatur. Iam sensus moriendi aliquis esse potest, isque ad exiguum tempus, praesertim seni: post mortem quidem sensus aut optandus aut nullus est. Sed hoc meditatum ab adulescentia debet esse, mortem ut neglegamus, sine qua meditatione tranquillo animo esse nemo potest; moriendum enim certe est, et incertum an hoc ipso die. Mortem igitur omnibus horis inpendentem timens qui poterit animo consistere? De qua non ita longa disputatione opus esse videtur, cum recorder non L. Brutum, qui in liberanda patria est interfectus, non duos Decios, qui ad voluntariam mortem cursum equorum incitaverunt, non M. Atilium, qui ad supplicium est profectus, ut fidem hosti datam conservaret, non duos Scipiones, qui iter Poenis vel corporibus suis obstruere voluerunt, non avum tuum L. Paulum, qui morte luit collegae in Cannensi ignominia temeritatem, non M. Marcellum, cuius interitum ne crudelissimus quidem hostis honore sepulturae carere passus est, sed legiones nostras, quod scripsi in Originibus, in eum locum saepe profectas alacri animo et erecto, unde se redituras numquam arbitrarentur. Quod igitur adulescentes et ii quidem non solum indocti, sed etiam rustici, contemnunt, id docti senes extimescent? Omnino, ut mihi quidem videtur, rerum omnium satietas vitae facit satietatem. Sunt pueritiae

studia certa: num igitur ea desiderant adulescentes? Sunt ineuntis adulescentiae: num ea constans iam requirit aetas, quae media dicitur? Sunt etiam eius aetatis; ne ea quidem quaeruntur in senectute. Sunt extrema quaedam studia senectutis; ergo, ut superiorum aetatum studia occidunt, sic occidunt etiam senectutis; quod cum evenit, satietas vitae tempus maturum mortis adfert.

XXI. Non enim video cur, quid ipse sentiam de morte, non audeam vobis dicere, quod eo cernere mihi melius videor, quo ab ea propius absum. Ego vestros patres, tu, Scipio, tuque, Laeli, viros clarissimos mihique amicissimos, vivere arbitror, et eam quidem vitam, quae est sola vita nominanda. Nam, dum sumus inclusi in his conpagibus corporis, munere quodam necessitatis et gravi opere perfungimur; est enim animus caelestis ex altissimo domicilio depressus et quasi demersus in terram, locum divinae naturae aeternitatique contrarium. Sed credo deos inmortalis sparsisse animos in corpora humana, ut essent, qui terras tuerentur, quique caelestium ordinem contemplantes imitarentur eum vitae modo atque constantia. Nec me solum ratio ac disputatio inpulit, ut ita crederem, sed nobilitas etiam summorum philosophorum et auctoritas. Audiebam Pythagoram Pythagoreosque, incolas paene nostros, qui essent Italici philosophi quondam nominati, numquam dubi-

tasse, quin ex universa mente divina delibatos animos haberemus. Demonstrabantur mihi praeterea, quae Socrates supremo vitae die de inmortalitate animorum disseruisset, is qui esset omnium sapientissimus Apollinis oraculo iudicatus. Quid multa? Sic mihi persuasi, sic sentio, cum tanta celeritas animorum sit, tanta memoria praeteritorum futurorumque prudentia, tot artes [tantae scientiae], tot inventa, non posse eam naturam, quae res eas contineat, esse mortalem; cumque semper agitetur animus nec principium motus habeat, quia se ipse moveat, ne finem quidem habiturum esse motus, quia numquam se ipse sic relicturus; et cum simplex animi natura esset neque haberet in se quicquam admixtum dispar sui atque dissimile, non posse eum dividi; quod si non possit, non posse interire; magnoque esse argumento homines scire pleraque ante quam nati sint, quod iam pueri, cum artis difficilis discant, ita celeriter res innumerabilis adripiant, ut eas non tum primum accipere videantur, sed reminisci et recordari. Haec Platonis fere.

XXII. Apud Xenophontem autem moriens Cyrus maior haec dicit: *Nolite arbitrari, o mei carissimi filii, me, cum a vobis discessero, nusquam aut nullum fore; nec enim, dum eram vobiscum, animum meum videbatis, sed eum esse in hoc corpore ex iis rebus, quas gerebam, intellegebatis. Eundem igitur essc creditote,*

etiam si nullum videbitis. Nec vero clarorum virorum post mortem honores permanerent, si nihil eorum ipsorum animi efficerent, quo diutius memoriam sui teneremus. Mihi quidem persuaderi numquam potuit animos, dum in corporibus essent mortalibus, vivere, cum excessissent ex eis, emori; nec vero tum animum esse insipientem, cum ex insipienti corpore evasisset; sed, cum omni admixtione corporis liberatus purus et integer esse coepisset, tum esse sapientem. Atque etiam, cum hominis natura morte dissolvitur, ceterarum rerum perspicuum est quo quaeque discedat; abeunt enim illuc omnia, unde orta sunt; animus autem solus nec cum adest nec cum discedit adparet. Iam vero videtis nihil esse morti tam simile quam somnum. Atqui dormientium animi maxime declarant divinitatem suam; multa enim, cum remissi et liberi sunt, futura prospiciunt. Ex quo intellegitur quales futuri sint, cum se plane corporis vinculis relaxaverint. Qua re, si haec ita sunt, sic me colitote, inquit, *ut deum; sin una est interiturus animus cum corpore, vos tamen deos verentes, qui hanc omnem pulchritudinem tuentur et regunt, memoriam nostri pie inviolateque servabitis.*

XXIII. Cyrus quidem haec moriens. Nos, si placet, nostra videamus. Nemo umquam mihi, Scipio, persuadebit aut patrem tuum Paulum, aut duos avos Paulum et Africanum, aut Africani patrem aut patruum, aut multos praestantis viros, quos

enumerare non est necesse, tanta esse conatos, quae ad posteritatis memoriam pertinerent, nisi animo cernerent posteritatem ad se pertinere. An censes, ut de me ipso aliquid more senum glorier, me tantos labores diurnos nocturnosque domi militiaeque suscepturum fuisse, si isdem finibus gloriam meam, quibus vitam, essem terminaturus? Nonne melius multo fuisset otiosam aetatem et quietam sine ullo labore et contentione traducere? Sed nescio quo modo, animus erigens se posteritatem ita semper prospiciebat, quasi, cum excessisset e vita, tum denique victurus esset. Quod quidem ni ita se haberet, ut animi inmortales essent, haud optimi cuiusque animus maxime ad inmortalitatis gloriam niteretur. Quid, quod sapientissimus quisque aequissimo animo moritur, stultissimus iniquissimo? Nonne vobis videtur is animus, qui plus cernat et longius, videre se ad meliora proficisci; ille autem, cui obtusior sit acies, non videre? Equidem efferor studio patres vestros, quos colui et dilexi, videndi; neque vero eos solum convenire aveo, quos ipse cognovi, sed illos etiam, de quibus audivi et legi et ipse conscripsi. Quo quidem me proficiscentem haud sane quis facile retraxerit, nec tamquam Peliam recoxerit; et si quis deus mihi largiatur, ut ex hac aetate repuerascam et in cunis vagiam, valde recusem, nec vero velim, quasi decurso spatio, ad carceres a

calce revocari. Quid enim habet vita commodi? quid non potius laboris? Sed habeat sane; habet certe tamen aut satietatem aut modum. Non lubet enim mihi deplorare vitam, quod multi et ii docti saepe fecerunt; neque me vixisse paenitet, quoniam ita vixi, ut non frustra me natum existimem; et ex vita ita discedo tamquam ex hospitio, non tamquam e domo. Commorandi enim natura devorsorium nobis, non habitandi dedit. O praeclarum diem, cum in illud divinum animorum concilium coetumque proficiscar, cumque ex hac turba et conluvione discedam! Proficiscar enim non ad eos solum viros, de quibus ante dixi, verum etiam ad Catonem meum, quo nemo vir melior natus est, nemo pietate praestantior; cuius a me corpus est crematum—quod contra decuit ab illo meum,—animus vero non me deserens, sed respectans, in ea profecto loca discessit, quo mihi ipsi cernebat esse veniendum. Quem ego meum casum fortiter ferre visus sum, non quo aequo animo ferrem, sed me ipse consolabar existimans non longinquum inter nos digressum et discessum fore.

His mihi rebus, Scipio,—id enim te cum Laelio admirari solere dixisti—levis est senectus, nec solum non molesta, sed etiam iucunda. Quod si in hoc erro, qui animos hominum inmortalis esse credam, libenter erro, nec mihi hunc errorem, quo delector, dum vivo, extorqueri volo; sin mortuus, ut quidam

minuti philosophi censent, nihil sentiam, non vereor, ne hunc errorem meum philosophi mortui inrideant. Quod si non sumus inmortales futuri, tamen exstingui homini suo tempore optabile est. Nam habet natura ut aliarum rerum omnium sic vivendi modum; senectus autem aetatis est peractio tamquam fabulae, cuius defetigationem fugere debemus, praesertim adiuncta satietate.

Haec habui de senectute quae dicerem, ad quam utinam perveniatis, ut ea, quae ex me audistis, re experti probare possitis.

M. TULLII CICERONIS

LAELIUS DE AMICITIA

AD T. POMPONIUM ATTICUM.

I. Q. Mucius augur multa narrare de C. Laelio socero suo memoriter et iucunde solebat nec dubitare illum in omni sermone appellare sapientem. Ego autem a patre ita eram deductus ad Scaevolam sumpta virili toga, ut, quoad possem et liceret, a senis latere numquam discederem. Itaque multa ab eo prudenter disputata, multa etiam breviter et commode dicta memoriae mandabam, fierique studebam eius prudentia doctior. Quo mortuo me ad pontificem Scaevolam contuli, quem unum nostrae civitatis et ingenio et iustitia praestantissimum audeo dicere. Sed de hoc alias; nunc redeo ad augurem. Cum saepe multa, tum memini domi in hemicyclio sedentem, ut solebat, cum et ego essem una et pauci admodum familiares, in eum sermonem illum incidere, qui tum fere multis erat in ore. Meministi enim profecto,

Attice, et eo magis, quod P. Sulpicio utebare multum, cum is tribunus plebis capitali odio a Q. Pompeio, qui tum erat consul, dissideret, quocum coniunctissime et amantissime vixerat, quanta esset hominum vel admiratio vel querela. Itaque tum Scaevola, cum in eam ipsam mentionem incidisset, exposuit nobis sermonem Laeli de amicitia habitum ab illo secum et cum altero genero, C. Fannio, Marci filio, paucis diebus post mortem Africani. Eius disputationis sententias memoriae mandavi, quas hoc libro exposui arbitratu meo; quasi enim ipsos induxi loquentis, ne *inquam* et *inquit* saepius interponeretur, atque ut tamquam a praesentibus coram haberi sermo videretur. Cum enim saepe mecum ageres, ut de amicitia scriberem aliquid, digna mihi res cum omnium cognitione tum nostra familiaritate visa est. Itaque feci non invitus ut prodessem multis rogatu tuo.

Sed ut in Catone Maiore, qui est scriptus ad te de senectute, Catonem induxi senem disputantem, quia nulla videbatur aptior persona, quae de illa aetate loqueretur, quam eius qui et diutissime senex fuisset et in ipsa senectute praeter ceteros floruisset; sic, cum accepissemus a patribus maxime memorabilem C. Laeli et P. Scipionis familiaritatem fuisse, idonea mihi Laeli persona visa est, quae de amicitia ea ipsa dissereret, quae disputata ab eo meminisset

Scaevola. Genus autem hoc sermonum positum in hominum veterum auctoritate et eorum inlustrium plus nescio quo pacto videtur habere gravitatis. Itaque ipse mea legens sic adficior interdum, ut Catonem, non me loqui existimem. Sed ut tum ad senem senex de senectute, sic hoc libro ad amicum amicissimus scripsi de amicitia. Tum est Cato locutus, quo erat nemo fere senior temporibus illis, nemo prudentior: nunc Laelius et sapiens—sic enim est habitus—et amicitiae gloria excellens de amicitia loquetur. Tu velim a me animum parumper avertas, Laelium loqui ipsum putes. C. Fannius et Q. Mucius ad socerum veniunt post mortem Africani: ab his sermo oritur, respondet Laelius, cuius tota disputatio est de amicitia, quam legens te ipsum cognosces.

II. Fannius. Sunt ista, Laeli. Nec enim melior vir fuit Africano quisquam nec clarior. Sed existimare debes omnium oculos in te esse coniectos unum; te sapientem et appellant et existimant. Tribuebatur hoc modo M. Catoni, scimus L. Acilium apud patres nostros appellatum esse sapientem, sed uterque alio quodam modo; Acilius, quia prudens esse in iure civili putabatur, Cato, quia multarum rerum usum habebat: multa eius et in senatu et in foro vel provisa prudenter vel acta constanter vel responsa acute ferebantur; propterea quasi cognomen iam habebat in senectute sapientis. Te autem alio quo-

dam modo, non solum natura et moribus, verum etiam studio et doctrina esse sapientem, nec sicut volgus, sed ut eruditi solent appellare sapientem, qualem in reliqua Graecia neminem—nam qui septem appellantur, eos, qui ista subtilius quaerunt, in numero sapientium non habent,—Athenis unum accepimus et eum quidem etiam Apollinis oraculo sapientissimum iudicatum; hanc esse in te sapientiam existimant, ut omnia tua in te posita esse ducas humanosque casus virtute inferiores putes. Itaque ex me quaerunt, credo ex hoc item Scaevola, quonam pacto mortem Africani feras, eoque magis, quod proximis Nonis, cum in hortos D. Bruti auguris commentandi causa, ut adsolet, venissemus, tu non adfuisti, qui diligentissime semper illum diem et illud munus solitus esses obire.

Scaevola. Quaerunt quidem, C. Laeli, multi, ut est a Fannio dictum; sed ego id respondeo, quod animum adverti, te dolorem, quem acceperis cum summi viri tum amicissimi morte, ferre moderate, nec potuisse non commoveri nec fuisse id humanitatis tuae; quod autem Nonis in collegio nostro non adfuisses valetudinem respondeo causam, non maestitiam fuisse.

Laelius. Recte tu quidem, Scaevola, et vere: nec enim ab isto officio, quod semper usurpavi, cum valerem, abduci incommodo meo debui, nec ullo casu arbi-

tror hoc constanti homini posse contingere ut ulla intermissio fiat officii. Tu autem, Fanni, quod mihi tantum tribui dicis, quantum ego nec agnosco nec postulo, facis amice; sed, ut mihi videris, non recte iudicas de Catone. Aut enim nemo, quod quidem magis credo, aut, si quisquam, ille sapiens fuit. Quo modo, ut alia omittam, mortem filii tulit! Memineram Paulum, videram Galum; sed hi in pueris, Cato in perfecto et spectato viro. Quam ob rem cave Catoni anteponas ne istum quidem ipsum, quem Apollo, ut ais, sapientissimum iudicavit; huius enim facta, illius dicta laudantur. De me autem, ut iam cum utroque loquar, sic habetote.

III. Ego si Scipionis desiderio me moveri negem, quam id recte faciam viderint sapientes, sed certe mentiar. Moveor enim tali amico orbatus, qualis, ut arbitror, nemo umquam erit, ut confirmare possum, nemo certe fuit. Sed non egeo medicina: me ipse consolor et maxime illo solacio, quod eo errore careo, quo amicorum decessu plerique angi solent. Nihil mali accidisse Scipioni puto; mihi accidit, si quid accidit; suis autem incommodis graviter angi non amicum, sed se ipsum, amantis est. Cum illo vero quis neget actum esse praeclare? Nisi enim, quod ille minime putabat, inmortalitatem optare vellet, quid non adeptus est, quod homini fas esset optare? qui summam spem civium, quam de eo iam puero habuerant, continuo adulescens incredibili virtute

superavit; qui consulatum petivit numquam, factus [consul] est bis, primum ante tempus, iterum sibi suo tempore, rei publicae paene sero; qui duabus urbibus eversis inimicissimis huic imperio non modo praesentia, verum etiam futura bella delevit. Quid dicam de moribus facillimis, de pietate in matrem, liberalitate in sorores, bonitate in suos, iustitia in omnis? Nota sunt vobis. Quam autem civitati carus fuerit, maerore funeris indicatum est. Quid igitur hunc paucorum annorum accessio iuvare potuisset? senectus enim quamvis non sit gravis, ut memini Catonem anno ante quam est mortuus mecum et cum Scipione disserere, tamen aufert eam viriditatem, in qua etiam nunc erat Scipio. Quam ob rem vita quidem talis fuit vel fortuna vel gloria, ut nihil posset accedere; moriendi autem sensum celeritas abstulit. Quo de genere mortis difficile dictu est; quid homines suspicentur videtis. Hoc vere tamen licet dicere, P. Scipioni ex multis diebus, quos in vita celeberrimos laetissimosque viderit, illum diem clarissimum fuisse, cum senatu dimisso domum reductus ad vesperum est a patribus conscriptis, populo Romano, sociis et Latinis, pridie quam excessit e vita; ut ex tam alto dignitatis gradu ad superos videatur deos potius quam ad inferos pervenisse.

IV. Neque enim adsentior iis, qui haec nuper disserere coeperunt, cum corporibus simul animos

interire atque omnia morte deleri. Plus apud me antiquorum auctoritas valet, vel nostrorum maiorum, qui mortuis tam religiosa iura tribuerunt, quod non fecissent profecto, si nihil ad eos pertinere arbitrarentur; vel eorum, qui in hac terra fuerunt magnamque .Graeciam,—quae nunc quidem deleta est, tum florebat,—institutis et praeceptis suis erudierunt; vel eius, qui Apollinis oraculo sapientissimus est iudicatus, cui non tum hoc, tum illud, uti plerisque, sed idem semper, animos hominum esse divinos, iisque, cum ex corpore excessissent, reditum in caelum patere, optimoque et iustissimo cuique expeditissimum. Quod idem Scipioni videbatur, qui quidem, quasi praesagiret, perpaucis ante mortem diebus, cum et Philus et Manilius adessent et alii plures, tuque etiam, Scaevola, mecum venisses, triduum disseruit de re publica, cuius disputationis fuit extremum fere de inmortalitate animorum, quae se in quiete per visum ex Africano audisse dicebat. Id si ita est, ut optimi cuiusque animus in morte facillime evolet tamquam e custodia vinclisque corporis, cui censemus cursum ad deos faciliorem fuisse quam Scipioni? Quocirca maerere hoc eius eventu vereor, ne invidi magis quam amici sit. Sin autem illa veriora, ut idem interitus sit animorum et corporum nec ullus sensus maneat, ut nihil boni est in morte, sic certe nihil mali. Sensu enim amisso fit idem,

quasi natus non esset omnino, quem tamen esse natum et nos gaudemus et haec civitas, dum erit, laetabitur. Quam ob rem cum illo quidem, ut supra dixi, actum optime est, mecum incommodius, quem fuerat aequius, ut prius introieram, sic prius exire de vita. Sed tamen recordatione nostrae amicitiae sic fruor, ut beate vixisse videar, quia cum Scipione vixerim, quocum mihi coniuncta cura de publica re et de privata fuit, quocum et domus fuit et militia communis et id, in quo est omnis vis amicitiae, voluntatum, studiorum, sententiarum summa consensio. Itaque non tam ista me sapientiae, quam modo Fannius commemoravit, fama delectat, falsa praesertim, quam quod amicitae nostrae memoriam spero sempiternam fore; idque eo mihi magis est cordi, quod ex omnibus saeculis vix tria aut quattuor nominantur paria amicorum, quo in genere sperare videor Scipionis et Laeli amicitiam notam posteritati fore.

Fannius. Istuc quidem, Laeli, ita necesse est. Sed, quoniam amicitiae mentionem fecisti et sumu otiosi, pergratum mihi feceris,—spero item Scaevolae,—si, quem ad modum soles de ceteris rebus, cum ex te quaeritur, sic de amicitia disputaris quid sentias, qualem existimes, quae praecepta des.

Scaevola. Mihi vero; atque id ipsum cum tecum agere conarer, Fannius antevertit. Quam ob rem utrique nostrum gratum admodum feceris.

V. Laelius. Ego vero non gravarer, si mihi ipse confiderem; nam et praeclara res est, et sumus, ut dixit Fannius, otiosi. Sed quis ego sum aut quae est in me facultas? Doctorum est ista consuetudo, eaque Graecorum, ut iis ponatur de quo disputent quamvis subito. Magnum opus est egetque exercitatione non parva. Quam ob rem quae disputari de amicitia possunt, ab iis censeo petatis, qui ista profitentur. Ego vos hortari tantum possum ut amicitiam omnibus rebus humanis anteponatis; nihil est enim tam naturae aptum, tam conveniens ad res vel secundas vel adversas. Sed hoc primum sentio, nisi in bonis amicitiam esse non posse; neque id ad vivum reseco, ut illi, qui haec subtilius disserunt, fortasse vere sed ad communem utilitatem parum; negant enim quemquam esse virum bonum nisi sapientem. Sit ita sane; sed eam sapientiam interpretantur, quam adhuc mortalis nemo est consecutus; nos autem ea, quae sunt in usu vitaque communi, non ea, quae finguntur aut optantur, spectare debemus. Numquam ego dicam C. Fabricium, M'. Curium, Ti. Coruncanium, quos sapientis nostri maiores iudicabant, ad istorum normam fuisse sapientis. Qua re sibi habeant sapientiae nomen et invidiosum et obscurum, concedant ut boni viri fuerint. Ne id quidem facient: negabunt id nisi sapienti posse concedi. Agamus igitur pingui, ut aiunt, Minerva. Qui ita se gerunt, ita vivunt, ut

eorum probetur fides, integritas, aequitas, liberalitas, nec sit in iis ulla cupiditas, libido, audacia, sintque magna constantia, ut ii fuerunt, modo quos nominavi, hos viros bonos, ut habiti sunt, sic etiam appellandos putemus, quia sequantur, quantum homines possunt, naturam optimam bene vivendi ducem. Sic enim mihi perspicere videor, ita natos esse nos, ut inter omnis esset societas quaedam, maior autem, ut quisque proxime accederet. Itaque cives potiores quam peregrini, propinqui quam alieni; cum his enim amicitiam natura ipsa peperit, sed ea non satis habet firmitatis. Namque hoc praestat amicitia propinquitati, quod ex propinquitate benevolentia tolli potest, ex amicitia non potest; sublata enim benevolentia amicitae nomen tollitur, propinquitatis manet. Quanta autem vis amicitiae sit, ex hoc intellegi maxime potest, quod ex infinita societate generis humani, quam conciliavit ipsa natura, ita contracta res est et adducta in angustum, ut omnis caritas aut inter duos aut inter paucos iungeretur.

VI. Est enim amicitia nihil aliud nisi omnium divinarum humanarumque rerum cum benevolentia et caritate consensio; qua quidem haud scio an excepta sapientia nihil melius homini sit a dis inmortalibus datum. Divitias alii praeponunt, bonam alii valetudinem, alii potentiam, alii honores, multi etiam voluptates. Beluarum hoc quidem extremum, illa

autem superiora caduca et incerta, posita non tam in consiliis nostris quam in fortunae temeritate. Qui autem in virtute summum bonum ponunt, praeclare illi quidem; sed haec ipsa virtus amicitiam et gignit et continet, nec sine virtute amicitia esse ullo pacto potest. Iam virtutem ex consuetudine vitae sermonisque nostri interpretemur nec eam, ut quidam docti, verborum magnificentia metiamur virosque bonos eos, qui habentur, numeremus, Paulos, Catones, Galos, Scipiones, Philos: his communis vita contenta est, eos autem omittamus, qui omnino nusquam reperiuntur. Talis igitur inter viros amicitia tantas opportunitates habet, quantas vix queo dicere. Principio, qui potest esse vita vitalis, ut ait Ennius, quae non in amici mutua benevolentia conquiescit? Quid dulcius quam habere quicum omnia audeas sic loqui ut tecum? Qui esset tantus fructus in prosperis rebus, nisi haberes qui illis aeque ac tu ipse gauderet? Adversas vero ferre difficile esset sine eo, qui illas gravius etiam quam tu ferret. Denique ceterae res, quae expetuntur, opportunae sunt singulae rebus fere singulis: divitiae, ut utare; opes, ut colare; honores, ut laudere; voluptates, ut gaudeas; valetudo, ut dolore careas et muneribus fungare corporis: amicitia res plurimas continet; quoquo te verteris praesto est, nullo loco excluditur, numquam intempestiva, numquam molesta est; itaque non aqua, non igni, ut

aiunt, locis pluribus utimur quam amicitia. Neque ego nunc de volgari aut de mediocri, quae tamen ipsa et delectat et prodest, sed de vera et perfecta loquor, qualis eorum, qui pauci nominantur, fuit. Nam et secundas res splendidiores facit amicitia, et adversas, partiens communicansque, leviores.

VII. Cumque plurimas et maximas commoditates amicitia contineat, tum illa nimirum praestat omnibus, quod bonam spem praelucet in posterum nec debilitari animos aut cadere patitur. Verum etiam amicum qui intuetur, tamquam exemplar aliquod intuetur sui. Quocirca et absentes adsunt et egentes abundant et inbecilli valent, et, quod difficilius dictu est, mortui vivunt: tantus eos honos, memoria, desiderium prosequitur amicorum. Ex quo illorum beata mors videtur, horum vita laudabilis. Quod si exemeris ex rerum natura benevolentiae coniunctionem, nec domus ulla nec urbs stare poterit, ne agri quidem cultus permanebit. Id si minus intellegitur, quanta vis amicitiae concordiaeque sit, ex dissensionibus atque ex discordiis perspici potest; quae enim domus tam stabilis, quae tam firma civitas est, quae non odiis et discidiis funditus possit everti? Ex quo quantum boni sit in amicitia iudicari potest. Agrigentinum quidem doctum quendam virum carminibus Graecis vaticinatum ferunt, quae in rerum natura totoque mundo constarent quaeque moverentur, ea

contrahere amicitiam, dissipare discordiam. Atque hoc quidem omnes mortales et intellegunt et re probant. Itaque, si quando aliquod officium exstitit amici in periculis aut adeundis aut communicandis, quis est, qui id non maximis efferat laudibus? Qui clamores tota cavea nuper in hospitis et amici mei M. Pacuvii nova fabula! cum, ignorante rege uter Orestes esset, Pylades Orestem se esse diceret, ut pro illo necaretur; Orestes autem, ita ut erat, Orestem se esse perseveraret. Stantes plaudebant in re ficta: quid arbitramur in vera facturos fuisse? Facile indicabat ipsa natura vim suam, cum homines, quod facere ipsi non possent, id recte fieri in altero iudicarent.

Hactenus mihi videor, de amicitia quid sentirem, potuisse dicere: siqua praeterea sunt,—credo autem esse multa,—ab iis, si videbitur, qui ista disputant, quaeritote.

Fannius. Nos vero a te potius: quamquam etiam ab istis saepe quaesivi et audivi non invitus equidem; sed aliud quoddam filum orationis tuae.

Scaevola. Tum magis id diceres, Fanni, si nuper in hortis Scipionis, cum est de re publica disputatum, adfuisses. Qualis tum patronus iustitiae fuit contra accuratam orationem Phili!

Fannius. Facile id quidem fuit iustitiam iustissimo viro defendere.

Scaevola. Quid amicitiam? Nonne facile ei, qui ob eam summa fide, constantia iustitiaque servatam maximam gloriam ceperit?

VIII. Laelius. Vim hoc quidem est adferre; quid enim refert qua me ratione cogatis? Cogitis certe; studiis enim generorum, praesertim in re bona, cum difficile est tum ne aequum quidem obsistere.

Saepissime igitur mihi de amicitia cogitanti maxime illud considerandum videri solet, utrum propter inbecillitatem atque inopiam desiderata sit amicitia, ut dandis recipiendisque meritis, quod quisque minus per se ipse posset, id acciperet ab alio vicissimque redderet; an esset hoc quidem proprium amicitiae, sed antiquior et pulchrior et magis a natura ipsa profecta alia causa. Amor enim, ex quo amicitia nominata est, princeps est ad benevolentiam coniungendam. Nam utilitates quidem etiam ab iis percipiuntur saepe, qui simulatione amicitiae coluntur et observantur temporis causa; in amicitia autem nihil fictum est, nihil simulatum, et quicquid est, id est verum et voluntarium. Quapropter a natura mihi videtur potius quam ab indigentia orta amicitia, adplicatione magis animi cum quodam sensu amandi quam cogitatione quantum illa res utilitatis esset habitura. Quod quidem quale sit etiam in bestiis quibusdam animadverti potest, quae ex se natos ita amant ad quoddam tempus et ab iis ita amantur, ut facile earum sensus

adpareat. Quod in homine multo est evidentius: primum, ex ea caritate, quae est inter natos et parentes, quae dirimi nisi detestabili scelere non potest: deinde, cum similis sensus exstitit amoris, si aliquem nacti sumus, cuius cum moribus et natura congruamus, quod in eo quasi lumen aliquod probitatis et virtutis perspicere videamur. Nihil est enim virtute amabilius, nihil quod magis adliciat ad diligendum; quippe cum propter virtutem et probitatem etiam eos, quos numquam vidimus, quodam modo diligamus. Quis est qui C. Fabricii, M'. Curii non cum caritate aliqua benevola memoriam usurpet, quos numquam viderit? Quis autem est qui Tarquinium Superbum, qui Sp. Cassium, Sp. Maelium non oderit? Cum duobus ducibus de imperio in Italia est decertatum, Pyrrho et Hannibale: ab altero propter probitatem eius non nimis alienos animos habemus, alterum propter crudelitatem semper haec civitas oderit.

IX. Quod si tanta vis probitatis est, ut eam vel in iis, quos numquam vidimus, vel, quod maius est, in hoste etiam diligamus, quid mirum est, si animi hominum moveantur, cum eorum, quibuscum usu coniuncti esse possunt, virtutem et bonitatem perspicere videantur? Quamquam confirmatur amor et beneficio accepto et studio perspecto et consuetudine adiuncta; quibus rebus ad illum primum motum

animi et amoris adhibitis admirabilis quaedam exardescit benevolentiae magnitudo. Quam si qui putant ab inbecillitate proficisci, ut sit, per quem adsequatur quod quisque desideret, humilem sane relinquunt et minime generosum, ut ita dicam, ortum amicitiae, quam ex inopia atque indigentia natam volunt. Quod si ita esset, ut quisque minimum esse in se arbitraretur, ita ad amicitiam esset aptissimus; quod longe secus est. Ut enim quisque sibi plurimum confidit et ut quisque maxime virtute et sapientia sic munitus est, ut nullo egeat suaque omnia in se ipso posita iudicet, ita in amicitiis expetendis colendisque maxime excellit. Quid enim? Africanus indigens mei? Minime hercle! ac ne ego quidem illius: sed ego admiratione quadam virtutis eius, ille vicissim opinione fortasse nonnulla, quam de meis moribus habebat, me dilexit; auxit benevolentiam consuetudo. Sed quamquam utilitates multae et magnae consecutae sunt, non sunt tamen ab earum spe causae diligendi profectae. Ut enim benefici liberalesque sumus, non ut exigamus gratiam,—neque enim beneficium faeneramur, sed natura propensi ad liberalitatem sumus,—sic amicitiam non spe mercedis adducti, sed quod omnis eius fructus in ipso amore inest, expetendam putamus. Ab his, qui pecudum ritu ad voluptatem omnia referunt, longe dissentiunt: nec mirum; nihil enim altum, nihil magnificum ac divinum suspicere

possunt, qui suas omnis cogitationes abiecerunt in rem tam humilem tamque contemptam. Quam ob rem hos quidem ab hoc sermone removeamus; ipsi autem intellegamus natura gigni sensum diligendi et benevolentiae caritatem, facta significatione probitatis: quam qui adpetiverunt, adplicant se et propius admovent, ut et usu eius, quem diligere coeperunt, fruantur et moribus; suntque pares in amore et aequales, propensioresque ad bene merendum quam ad reposcendum; atque haec inter eos est honesta certatio. Sic et utilitates ex amicitia maximae capientur, et erit eius ortus a natura quam ab inbecillitate gravior et verior: nam si utilitas amicitias conglutinaret, eadem commutata dissolveret; sed quia natura mutari non potest, idcirco verae amicitiae sempiternae sunt. Ortum quidem amicitiae videtis, nisi quid ad haec forte voltis.

Fannius. Tu vero perge, Laeli; pro hoc enim, qui minor est natu, meo iure respondeo.

Scaevola. Recte tu quidem: quam ob rem audiamus.

X. Laelius. Audite vero, optimi viri, ea, quae saepissime inter me et Scipionem de amicitia disserebantur: quamquam ille quidem nihil difficilius esse dicebat quam amicitiam usque ad extremum vitae diem permanere; nam vel ut non idem expediret incidere saepe, vel ut de re publica non idem senti-

retur; mutari etiam mores hominum saepe dicebat, alias adversis rebus, alias aetate ingravescente. Atque earum rerum exemplum ex similitudine capiebat ineuntis aetatis, quod summi puerorum amores saepe una cum praetexta toga ponerentur; sin autem ad adulescentiam perduxissent, dirimi tamen interdum contentione vel uxoriae condicionis, vel commodi alicuius, quod idem adipisci uterque non posset: quod si qui longius in amicitia provecti essent, tamen saepe labefactari, si in honoris contentionem incidissent; pestem enim nullam maiorem esse amicitiis quam in plerisque pecuniae cupiditatem, in optimis quibusque honoris certamen et gloriae, ex quo inimicitias maximas saepe inter amicissimos exstitisse: magna etiam discidia et plerumque iusta nasci, cum aliquid ab amicis, quod rectum non esset, postularetur, ut aut libidinis ministri aut adiutores essent ad iniuriam. Quod qui recusarent, quamvis honeste id facerent, ius tamen amicitiae deserere arguerentur ab iis, quibus obsequi nollent; illos autem, qui quidvis ab amico auderent postulare, postulatione ipsa profiteri omnia se amici causa esse facturos; eorum querela inveterata non modo familiaritates exstingui solere, sed odia etiam gigni sempiterna: haec ita multa quasi fata inpendere amicitiis, ut omnia subterfugere non modo sapientiae, sed etiam felicitatis diceret sibi videri.

XI. Quam ob rem id primum videamus, si placet, quatenus amor in amicitia progredi debeat. Numne, si Coriolanus habuit amicos, ferre contra patriam arma illi cum Coriolano debuerunt? Num Vecellinum amici regnum adpetentem, num Maelium debuerunt iuvare? Tiberium quidem Gracchum rem publicam vexantem a Q. Tuberone aequalibusque amicis derelictum videbamus. At C. Blossius Cumanus, hospes familiae vestrae, Scaevola, cum ad me, quod aderam Laenati et Rupilio consulibus in consilio, deprecatum venisset, hanc ut sibi ignoscerem causam adferebat, quod tanti Ti. Gracchum fecisset, ut quicquid ille vellet sibi faciendum putaret. Tum ego, *Etiamne,* inquam, *si te in Capitolium faces ferre vellet? Numquam,* inquit, *voluisset id quidem; sed, si voluisset, paruissem.* Videtis quam nefaria vox! Et hercule ita fecit, vel plus etiam quam dixit; non enim paruit ille Ti. Gracchi temeritati, sed praefuit, nec se comitem illius furoris, sed ducem praebuit. Itaque hac amentia, quaestione nova perterritus, in Asiam profugit, ad hostes se contulit, poenas rei publicae gravis iustasque persolvit. Nulla est igitur excusatio peccati, si amici causa peccaveris; nam, cum conciliatrix amicitiae virtutis opinio fuerit, difficile est amicitiam manere, si a virtute defeceris. Quod si rectum statuerimus vel concedere amicis quicquid velint vel impetrare ab iis quicquid veli-

mus, perfecta quidem sapientia si simus, nihil habeat res vitii; sed loquimur de iis amicis, qui ante oculos sunt, quos vidimus aut de quibus memoriam accepimus, quos novit vita communis. Ex hoc numero nobis exempla sumenda sunt, et eorum quidem maxime, qui ad sapientiam proxime accedunt. Videmus Aemilium Luscino familiarem fuisse—sic a patribus accepimus—bis una consules, collegas in censura; tum et cum iis et inter se coniunctissimos fuisse M'. Curium, Ti. Coruncanium memoriae proditum est. Igitur ne suspicari quidem possumus quemquam horum ab amico quidpiam contendisse, quod contra fidem, contra iusiurandum, contra rem publicam esset. Nam hoc quidem in talibus viris quid attinet dicere, si contendisset, impetraturum non fuisse, cum illi sanctissimi viri fuerint, aeque autem nefas sit tale aliquid et facere rogatum et rogare? At vero Ti. Gracchum sequebantur C. Carbo, C. Cato, et minime tum quidem Gaius frater, nunc idem acerrimus.

XII. Haec igitur lex in amicitia sanciatur, ut neque rogemus res turpis nec faciamus rogati, turpis enim excusatio est et minime accipienda cum in ceteris peccatis, tum si quis contra rem publicam se amici causa fecisse fateatur. Etenim eo loco, Fanni et Scaevola, locati sumus, ut nos longe prospicere oporteat futuros casus rei publicae. Deflexit iam

aliquantulum de spatio curriculoque consuetudo maiorum. Ti. Gracchus regnum occupare conatus est, vel regnavit is quidem paucos menses. Num quid simile populus Romanus audierat aut viderat? Hunc etiam post mortem secuti amici et propinqui quid in P. Scipione effecerint sine lacrimis non queo dicere. Nam Carbonem, quocumque modo potuimus, propter recentem poenam Ti. Gracchi sustinuimus. De C. Gracchi autem tribunatu quid exspectem non lubet augurari. Serpit deinde res, quae proclivius ad perniciem, cum semel coepit, labitur. Videtis in tabella iam ante quanta sit facta labes, primo Gabinia lege, biennio autem post Cassia. Videre iam videor populum a senatu disiunctum, multitudinis arbitrio res maximas agi. Plures enim discent quem ad modum haec fiant, quam quem ad modum his resistatur. Quorsum haec? Quia sine sociis nemo quicquam tale conatur. Praecipiendum est igitur bonis ut, si in eius modi amicitias ignari casu aliquo inciderint, ne existiment ita se adligatos, ut ab amicis in magna aliqua re peccantibus non discedant; inprobis autem poena statuenda est, nec vero minor iis, qui secuti erunt alterum, quam iis, qui ipsi fuerint inpietatis duces. Quis clarior in Graecia Themistocle? quis potentior? qui, cum imperator bello Persico servitute Graeciam liberavisset, propterque invidiam in exsilium expulsus esset, ingratae patriae iniuriam

non tulit, quam ferre debuit. Fecit idem quod viginti annis ante apud nos fecerat Coriolanus. His adiutor contra patriam inventus est nemo; itaque mortem sibi uterque conscivit. Quare talis inproborum consensio non modo excusatione amicitiae tegenda non est, sed potius supplicio omni vindicanda est, ut ne quis concessum putet amicum vel bellum patriae inferentem sequi. Quod quidem, ut res ire coepit, haud scio an aliquando futurum sit. Mihi autem non minori curae est, qualis res publica post mortem meam futura, quam qualis hodie sit.

XIII. Haec igitur prima lex amicitiae sanciatur, ut ab amicis honesta petamus, amicorum causa honesta faciamus; ne exspectemus quidem, dum rogemur, studium semper adsit, cunctatio absit: consilium verum dare audeamus libere, plurimum in amicitia amicorum bene suadentium valeat auctoritas, eaque et adhibeatur ad monendum non modo aperte, sed etiam acriter, si res postulabit, et adhibitae pareatur. Nam quibusdam, quos audio sapientes habitos in Graecia, placuisse opinor mirabilia quaedam—sed nihil est, quod illi non persequantur argutiis:—partim fugiendas esse nimias amicitias, ne necesse sit unum sollicitum esse pro pluribus; satis superque esse sibi suarum cuique rerum, alienis nimis inplicari molestum esse; commodissimum esse quam laxissimas habenas habere amicitiae, quas vel adducas cum

velis vel remittas; caput enim esse ad beate vivendum securitatem, qua frui non possit animus, si tamquam parturiat unus pro pluribus. Alios autem dicere aiunt multo etiam inhumanius—quem locum breviter paulo ante perstrinxi—praesidii adiumentique causa, non benevolentiae neque caritatis, amicitias esse expetendas; itaque, ut quisque minimum firmitatis haberet minimumque virium, ita amicitias adpetere maxime; ex eo fieri ut mulierculae magis amicitiarum praesidia quaerant quam viri, et inopes quam opulenti, et calamitosi quam ii, qui putantur beati. O praeclaram sapientiam! Solem enim e mundo tollere videntur qui amicitiam e vita tollunt, qua nihil a dis inmortalibus melius habemus, nihil iucundius. Quae est enim ista securitas? Specie quidem blanda, sed reapse multis locis repudianda. Neque enim est consentaneum ullam honestam rem actionemve, ne sollicitus sis, aut non suscipere aut susceptam deponere. Quod si curam fugimus, virtus fugienda est, quae necesse est cum aliqua cura res sibi contrarias aspernetur atque oderit, ut bonitas malitiam, temperantia libidinem, ignaviam fortitudo. Itaque videas rebus iniustis iustos maxime dolere, inbellibus fortis, flagitiosis modestos. Ergo hoc proprium est animi bene constituti et laetari bonis rebus et dolere contrariis. Quam ob rem, si cadit in sapientem animi dolor, qui

profecto cadit, nisi ex eius animo exstirpatam humanitatem arbitramur, quae causa est cur amicitiam funditus tollamus e vita, ne aliquas propter eam suscipiamus molestias? Quid enim interest motu animi sublato, non dico inter pecudem et hominem, sed inter hominem et truncum aut saxum aut quidvis generis eiusdem? Neque enim sunt isti audiendi, qui virtutem duram et quasi ferream esse quandam volunt; quae quidem est cum multis in rebus tum in amicitia tenera atque tractabilis, ut et bonis amici quasi diffundatur et incommodis contrahatur. Quam ob rem angor iste, qui pro amico saepe capiendus est, non tantum valet, ut tollat e vita amicitiam, non plus quam ut virtutes, quia nonnullas curas et molestias adferunt, repudientur.

XIV. Cum autem contrahat amicitiam, ut supra dixi, si qua significatio virtutis eluceat, ad quam se similis animus adplicet et adiungat, id cum contigit, amor exoriatur necesse est. Quid enim tam absurdum quam delectari multis inanibus rebus, ut honore, ut gloria, ut aedificio, ut vestitu cultuque corporis; animante virtute praedito, eo qui vel amare vel, ut ita dicam, redamare possit, non admodum delectari? Nihil est enim remuneratione benevolentiae, nihil vicissitudine studiorum officiorumque iucundius. Quid? si illud etiam addimus, quod recte addi potest, nihil esse quod ad se rem ullam tam inliciat et attra-

hat quam ad amicitiam similitudo, concedetur profecto verum esse, ut bonos boni diligant adsciscantque sibi quasi propinquitate coniunctos atque natura. Nihil est enim adpetentius similium sui, nec rapacius, quam natura. Quam ob rem hoc quidem, Fanni et Scaevola, constet, ut opinor, bonis inter bonos quasi necessariam benevolentiam, qui est amicitiae fons a natura constitutus. Sed eadem bonitas etiam ad multitudinem pertinet; non enim est inhumana virtus neque immunis neque superba, quae etiam populos universos tueri iisque optime consulere soleat, quod non faceret profecto, si a caritate volgi abhorreret. Atque etiam mihi quidem videntur, qui utilitatis causa fingunt amicitias, amabilissimum nodum amicitae tollere; non enim tam utilitas parta per amicum quam amici amor ipse delectat, tumque illud fit, quod ab amico est profectum, iucundum, si cum studio est profectum; tantumque abest ut amicitiae propter indigentiam colantur, ut ii, qui opibus et copiis maximeque virtute, in qua plurimum est praesidii, minime alterius indigent, liberalissimi sint et beneficentissimi. Atque haud sciam an ne opus sit quidem nihil umquam omnino deesse amicis. Ubi enim studia nostra viguissent, si numquam consilio, numquam opera nostra nec domi nec militiae Scipio eguisset? Non igitur utilitatem amicitia, sed utilitas amicitiam secuta est.

XV. Non ergo erunt homines deliciis diffluentes audiendi, si quando de amicitia, quam nec usu nec ratione habent cognitam, disputabunt. Nam quis est, pro deorum fidem atque hominum, qui velit, ut neque diligat quemquam nec ipse ab ullo diligatur, circumfluere omnibus copiis atque in omnium rerum abundantia vivere? Haec enim est tyrannorum vita, nimirum in qua nulla fides, nulla caritas, nulla stabilis benevolentiae potest esse fiducia; omnia semper suspecta atque sollicita, nullus locus amicitiae; quis enim aut eum diligat, quem metuat, aut eum, a quo se metui putet? Coluntur tamen simulatione dum taxat ad tempus. Quod si forte, ut fit plerumque, ceciderunt, tum intellegitur quam fuerint inopes amicorum. Quod Tarquinium dixisse ferunt, tum exsulantem se intellexisse, quos fidos amicos habuisset, quos infidos, cum iam neutris gratiam referre posset. Quamquam miror, illa superbia et importunitate, si quemquam amicum habere potuit. Atque ut huius, quem dixi, mores veros amicos parare non potuerunt, sic multorum opes praepotentium excludunt amicitias fidelis. Non enim solum ipsa Fortuna caeca est, sed eos etiam plerumque efficit caecos, quos complexa est. Itaque ecferuntur fere fastidio et contumacia, neque quicquam insipiente fortunato intolerabilius fieri potest. Atque hoc quidem videre licet, eos, qui antea commodis fuerint

moribus, imperio, potestate, prosperis rebus inmutari, sperni ab iis veteres amicitias, indulgeri novis. Quid autem stultius quam, cum plurimum copiis, facultatibus, opibus possint, cetera parare, quae parantur pecunia, equos, famulos, vestem egregiam, vasa pretiosa; amicos non parare, optimam et pulcherrimam vitae, ut ita dicam, supellectilem? Etenim cetera cum parant, cui parent nesciunt nec cuius causa laborent; eius enim est istorum quidque, qui vincit viribus; amicitiarum sua cuique permanet stabilis et certa possessio, ut, etiam si illa maneant, quae sunt quasi dona Fortunae, tamen vita inculta et deserta ab amicis non possit esse iucunda. Sed haec hactenus.

XVI. Constituendi autem sunt, qui sint in amicitia fines et quasi termini diligendi; de quibus tres video sententias ferri, quarum nullam probo: unam, ut eodem modo erga amicum adfecti simus quo erga nosmet ipsos; alteram, ut nostra in amicos benevolentia illorum erga nos benevolentiae pariter aequaliterque respondeat; tertiam, ut, quanti quisque se ipse faciat, tanti fiat ab amicis. Harum trium sententiarum nulli prorsus adsentior. Nec enim illa prima vera est, ut, quem ad modum in se quisque, sic in amicum sit animatus; quam multa enim, quae nostra causa numquam faceremus, facimus [causa] amicorum! precari ab indigno, supplicare, tum acer-

bius in aliquem invehi, insectarique vehementius, quae in nostris rebus non satis honeste, in amicorum fiunt honestissime; multaeque res sunt, in quibus de suis commodis viri boni multa detrahunt detrahique patiuntur, ut iis amici potius quam ipsi fruantur. Altera sententia est, quae definit amicitiam paribus officiis ac voluntatibus. Hoc quidem est nimis exigue et exiliter ad calculos vocare amicitiam, ut par sit ratio acceptorum et datorum. Divitior mihi et adfluentior videtur esse vera amicitia nec observare restricte, ne plus reddat quam acceperit. Neque enim verendum est ne quid excidat, aut ne quid in terram defluat, aut ne plus aequo quid in amicitiam congeratur. Tertius vero ille finis deterrimus, ut, quanti quisque se ipse faciat, tanti fiat ab amicis; saepe enim in quibusdam aut animus abiectior est aut spes amplificandae fortunae fractior. Non est igitur amici talem esse in eum, qualis ille in se est, sed potius eniti et efficere, ut amici iacentem animum excitet inducatque [in] spem cogitationemque meliorem. Alius igitur finis verae amicitiae constituendus est, si prius, quid maxime reprehendere Scipio solitus sit, dixero. Negabat ullam vocem inimiciorem amicitiae potuisse reperiri quam eius, qui dixisset ita amare oportere, ut si aliquando esset osurus; nec vero se adduci posse, ut hoc, quem ad modum putaretur, a Biante dictum esse crederet, qui sapiens habitus esset

unus e septem; impuri cuiusdam aut ambitiosi aut omnia ad suam potentiam revocantis esse sententiam. Quonam enim modo quisquam amicus esse poterit ei, cui se putabit inimicum esse posse? Quin etiam necesse erit cupere et optare, ut quam saepissime peccet amicus, quo pluris det sibi tamquam ansas ad reprehendendum; rursus autem recte factis commodisque amicorum necesse erit angi, dolere, invidere. Quare hoc quidem praeceptum, cuiuscumque est, ad tollendam amicitiam valet. Illud potius praecipiendum fuit, ut eam diligentiam adhiberemus in amicitiis comparandis, ut ne quando amare inciperemus eum, quem aliquando odisse possemus. Quin etiam si minus felices in deligendo fuissemus, ferendum id Scipio potius quam inimicitiarum tempus cogitandum putabat.

XVII. His igitur finibus utendum arbitror, ut, cum emandati mores amicorum sint, tum sit inter eos omnium rerum, consiliorum, voluntatum sine ulla exceptione communitas, ut etiam, si qua fortuna acciderit ut minus iustae amicorum voluntates adiuvandae sint, in quibus eorum aut caput agatur aut fama, declinandum de via sit, modo ne summa turpitudo sequatur; est enim quatenus amicitae dari venia possit. Nec vero negligenda est fama, nec mediocre telum ad res gerendas existimare oportet benevolentiam civium, quam blanditiis et adsentando col-

ligere turpe est; virtus, quam sequitur caritas, minime repudianda est. Sed—saepe enim redeo ad Scipionem, cuius omnis sermo erat de amicitia—querebatur, quod omnibus in rebus homines diligentiores essent: capras et ovis quot quisque haberet dicere posse, amicos quot haberet non posse dicere; et in illis quidem parandis adhibere curam, in amicis deligendis neglegentis esse nec habere quasi signa quaedam et notas, quibus eos, qui ad amicitiam essent idonei, iudicarent. Sunt igitur firmi et stabiles et constantes eligendi, cuius generis est magna penuria, et iudicare difficile est sane nisi expertum; experiundum autem est in ipsa amicitia; ita praecurrit amicitia iudicium tollitque experiundi potestatem. Est igitur prudentis sustinere ut cursum, sic impetum benevolentiae, quo utamur quasi equis temptatis sic amicitia, aliqua parte periclitatis moribus amicorum. Quidam saepe in parva pecunia perspiciuntur quam sint leves, quidam autem, quos parva movere non potuit, cognoscuntur in magna. Sin vero erunt aliqui reperti, qui pecuniam praeferre amicitiae sordidum existiment, ubi eos inveniemus, qui honores, magistratus, imperia, potestates, opes amicitiae non anteponant, ut, cum ex altera parte proposita haec sint, ex altera ius amicitiae, non multo illa malint? Inbecilla enim est natura ad contemnendam potentiam; quam etiam si neglecta amicitia consecuti sint, obscuratum iri arbitrantur, quia non

sine magna causa sit neglecta amicitia. Itaque verae amicitiae difficillime reperiuntur in iis, qui in honoribus reque publica versantur. Ubi enim istum invenias, qui honorem amici anteponat suo? Quid? haec ut omittam, quam graves, quam difficiles plerisque videntur calamitatum societates! ad quas non est facile inventu qui descendant. Quamquam Ennius recte:

Amicus certus in re incerta cernitur;

tamen haec duo levitatis et infirmitatis plerosque convincunt, aut si in bonis rebus contemnunt, aut in malis deserunt. Qui igitur utraque in re gravem, constantem, stabilem se in amicitia praestiterit, hunc ex maxime raro genere hominum iudicare debemus et paene divino.

XVIII. Firmamentum autem stabilitatis constantiaeque est eius, quam in amicitia quaerimus, fides; nihil est enim stabile, quod infidum est. Simplicem praeterea et communem et consentientem, id est qui rebus isdem moveatur, eligi par est; quae omnia pertinent ad fidelitatem. Neque enim fidum potest esse multiplex ingenium et tortuosum; neque vero, qui non isdem rebus movetur naturaque consentit, aut fidus aut stabilis potest esse. Addendum eodem est, ut ne criminibus aut inferendis delectetur aut credat oblatis, quae pertinent omnia ad eam,

quam iam dudum tracto, constantiam. Ita fit verum illud, quod initio dixi, amicitiam nisi inter bonos esse non posse; est enim boni viri, quem eundem sapientem licet dicere, haec duo tenere in amicitia: primum, ne quid fictum sit neve simulatum; aperte enim vel odisse magis ingenui est quam fronte occultare sententiam: deinde, non solum ab aliquo adlatas criminationes repellere, sed ne ipsum quidem esse suspiciosum, semper aliquid existimantem ab amico esse violatum. Accedat huc suavitas quaedam oportet sermonum atque morum, haudquaquam mediocre condimentum amicitiae. Tristitia autem et in omni re severitas habet illa quidem gravitatem, sed amicitia remissior esse debet et liberior et dulcior et ad omnem comitatem facilitatemque proclivior.

XIX. Exsistit autem hoc loco quaedam quaestio subdifficilis, num quando amici novi, digni amicitia, veteribus sint anteponendi, ut equis vetulis teneros anteponere solemus. Indigna homine dubitatio! Non enim debent esse amicitiarum, sicut aliarum rerum, satietates: veterrima quaeque, ut ea vina, quae vetustatem ferunt, esse debet suavissima, verumque illud est, quod dicitur, multos modios salis simul edendos esse, ut amicitiae munus expletum sit. Novitates autem, si spem adferunt ut tamquam in herbis non fallacibus fructus adpareat, non sunt illae quidem repudiandae, vetustas tamen suo loco con-

servanda; maxima est enim vis vetustatis et consuetudinis. Quin ipso equo, cuius modo feci mentionem, si nulla res inpediat, nemo est quin eo, quo consuevit, libentius utatur quam intractato et novo; nec vero in hoc, quod est animal, sed in iis etiam quae sunt inanima, consuetudo valet, cum locis ipsis delectemur, montuosis etiam et silvestribus, in quibus diutius commorati sumus.

Sed maximum est in amicitia parem esse inferiori; saepe enim excellentiae quaedam sunt, qualis erat Scipionis in nostro, ut ita dicam, grege. Numquam se ille Philo, numquam Rupilio, numquam Mummio anteposuit, numquam inferioris ordinis amicis; Quintum vero Maximum fratrem, egregium virum omnino, sibi nequaquam parem, quod is anteibat aetate, tamquam superiorem colebat suosque omnes per se esse ampliores volebat. Quod faciendum imitandumque est omnibus, ut, si quam praestantiam virtutis, ingenii, fortunae consecuti sint, impertiant ea suis communicentque cum proximis; ut, si parentibus nati sint humilibus, si propinquos habeant inbecilliores vel animo vel fortuna, eorum augeant opes iisque honori sint et dignitati; ut in fabulis, qui aliquamdiu propter ignorationem stirpis et generis in famulatu fuerunt, cum cogniti sunt et aut deorum aut regum filii inventi, retinent tamen caritatem in pastores, quos patres multos annos esse duxerunt. Quod est multo pro-

fecto magis in veris patribus certisque faciendum; fructus enim ingenii et virtutis omnisque praestantiae tum maximus capitur, cum in proximum quemque confertur.

XX. Ut igitur ii, qui sunt in amicitiae coniunctionisque necessitudine superiores, exaequare se cum inferioribus debent, sic inferiores non dolere se a suis aut ingenio aut fortuna aut dignitate superari; quorum plerique aut queruntur semper aliquid aut etiam exprobrant, eoque magis, si habere se putant quod officiose et amice et cum labore aliquo suo factum queant dicere: odiosum sane genus hominum officia exprobrantium, quae meminisse debet is, in quem conlata sunt, non commemorare qui contulit. Quam ob rem, ut ii, qui superiores sunt, submittere se debent in amicitia, sic quodam modo inferiores extollere. Sunt enim quidam, qui molestas amicitias faciunt, cum ipsi se contemni putant; quod non fere contingit nisi iis, qui etiam contemnendos se arbitrantur, qui hac opinione non modo verbis sed etiam opere levandi sunt. Tantum autem cuique tribuendum, primum, quantum ipse efficere possis, deinde etiam, quantum ille, quem diligas atque adiuves, sustinere; non enim neque tu possis, quamvis excellas, omnes tuos ad honores amplissimos perducere, ut Scipio P. Rupilium potuit consulem efficere, fratrem eius Lucium non potuit. Quod si etiam possis

quidvis deferre ad alterum, videndum est tamen quid ille possit sustinere. Omnino amicitiae conroboratis iam confirmatisque et ingeniis et aetatibus iudicandae sunt, nec, si qui ineunte aetate venandi aut pilae studiosi fuerunt, eos habere necessarios, quos tum eodem studio praeditos dilexerunt. Isto enim modo nutrices et paedagogi iure vetustatis plurimum benevolentiae postulabunt: qui neglegendi quidem non sunt, sed alio quodam modo aestimandi. Aliter amicitiae stabiles permanere non possunt. Dispares enim mores disparia studia sequuntur, quorum dissimilitudo dissociat amicitias; nec ob aliam causam ullam boni inprobis, inprobi bonis amici esse non possunt, nisi quod tanta est inter eos, quanta maxima potest esse, morum studiorumque distantia. Recte etiam praecipi potest in amicitiis, ne intemperata quaedam benevolentia, quod persaepe fit, inpediat magnas utilitates amicorum. Nec enim, ut ad fabulas redeam, Troiam Neoptolemus capere potuisset, si Lycomedem, apud quem erat educatus, multis cum lacrimis iter suum inpedientem audire voluisset. Et saepe incidunt magnae res, ut discedendum sit ab amicis; quas qui inpedire volt, quod desiderium non facile ferat, is et infirmus est mollisque natura et ob eam ipsam causam in amicitia parum iustus. Atque in omni re considerandum est, et quid postules ab amico et quid patiare a te inpetrari.

XXI. Est etiam quaedam calamitas in amicitiis dimittendis nonnumquam necessaria; iam enim a sapientium familiaritatibus ad volgaris amicitias oratio nostra delabitur. Erumpunt saepe vitia amicorum tum in ipsos amicos, tum in alienos, quorum tamen ad amicos redundet infamia. Tales igitur amicitiae sunt remissione usus eluendae et, ut Catonem dicere audivi, dissuendae magis quam discindendae, nisi quaedam ad modum intolerabilis iniuria exarserit, ut neque rectum neque honestum sit nec fieri possit ut non statim alienatio disiunctioque facienda sit. Sin autem aut morum aut studiorum commutatio quaedam, ut fieri solet, facta erit aut in rei publicae partibus dissensio intercesserit—loquor enim iam, ut paulo ante dixi, non de sapientium, sed de communibus amicitiis,—cavendum erit ne non solum amicitiae depositae, sed etiam inimicitiae susceptae videantur; nihil enim est turpius quam cum eo bellum gerere, quocum familiariter vixeris. Ab amicitia Q. Pompeii meo nomine se removerat, ut scitis, Scipio; propter dissensionem autem, quae erat in re publica, alienatus est a collega nostro Metello: utrumque egit graviter, auctoritate et offensione animi non acerba. Quam ob rem primum danda opera est, nequa amicorum discidia fiant; sin tale aliquid evenerit, ut exstinctae potius amicitiae quam oppressae videantur. Cavendum vero ne etiam in graves inimi-

citias convertant se amicitiae, ex quibus iurgia, maledicta, contumeliae gignuntur: quae tamen si tolerabiles erunt, ferendae sunt et hic honos veteri amicitiae tribuendus, ut is in culpa sit, qui faciat, non is, qui patiatur iniuriam.

Omnino omnium horum vitiorum atque incommodorum una cautio est atque una provisio, ut ne nimis cito diligere incipiant neve non dignos. Digni autem sunt amicitia, quibus in ipsis inest causa cur diligantur. Rarum genus! et quidem omnia praeclara rara, nec quicquam difficilius quam reperire quod sit omni ex parte in suo genere perfectum. Sed plerique neque in rebus humanis quicquam bonum norunt nisi quod fructuosum sit, et amicos tamquam pecudes eos potissimum diligunt, ex quibus sperant se maximum fructum esse capturos. Ita pulcherrima illa et maxime naturali carent amicitia per se et propter se expetita, nec ipsi sibi exemplo sunt, haec vis amicitiae et qualis et quanta sit; ipse enim se quisque diligit, non ut aliquam a se ipse mercedem exigat caritatis suae, sed quod per se quisque sibi carus est. Quod nisi idem in amicitiam transferetur, verus amicus numquam reperietur; est enim is qui est tamquam alter idem. Quod si hoc adparet in bestiis, volucribus nantibus agrestibus, cicuribus feris, primum, ut se ipsae diligant,—id enim pariter cum omni animante nascitur,—deinde, ut requirant atque adpetant, ad quas se

adplicent, eiusdem generis animantis, idque faciunt cum desiderio et cum quadam similitudine amoris humani, quanto id magis in homine fit natura, qui et se ipse diligit et alterum anquirit cuius animum ita cum suo misceat, ut efficiat paene unum ex duobus?

XXII. Sed plerique perverse, ne dicam inpudenter, habere talem amicum volunt, quales ipsi esse non possunt, quaeque ipsi non tribuunt amicis, haec ab iis desiderant. Par est autem primum ipsum esse virum bonum, tum alterum similem sui quaerere. In talibus ea, quam iam dudum tractamus, stabilitas amicitiae confirmari potest, cum homines benevolentia coniuncti primum cupiditatibus iis, quibus ceteri serviunt, imperabunt, deinde aequitate iustitiaque gaudebunt, omniaque alter pro altero suscipiet, neque quicquam umquam nisi honestum et rectum alter ab altero postulabit, neque solum colent inter se ac diligent, sed etiam verebuntur. Nam maximum ornamentum amicitiae tollit, qui ex ea tollit verecundiam. Itaque in iis perniciosus est error, qui existimant libidinum peccatorumque omnium patere in amicitia licentiam. Virtutum amicitia adiutrix a natura data est, non vitiorum comes, ut, quoniam solitaria non posset virtus ad ea, quae summa sunt, pervenire, coniuncta et consociata cum altera perveniret; quae si quos inter societas aut est aut fuit aut futura est, eorum est habendus ad sum-

mum naturae bonum optimus beatissimusque comitatus. Haec est, inquam, societas, in qua omnia insunt, quae putant homines expetenda, honestas, gloria, tranquillitas animi atque iucunditas, ut et cum haec adsint beata vita sit et sine his esse non possit. Quod cum optimum maximumque sit, si id volumus adipisci, virtuti opera danda est, sine qua nec amicitiam neque ullam rem expetendam consequi possumus; ea vero neglecta, qui se amicos habere arbitrantur, tum se denique errasse sentiunt, cum eos gravis aliquis casus experiri cogit. Quocirca—dicendum est enim saepius—cum iudicaris, diligere oportet, non, cum dilexeris, iudicare. Sed cum multis in rebus neglegentia plectimur, tum maxime in amicis et diligendis et colendis; praeposteris enim utimur consiliis et acta agimus, quod vetamur vetere proverbio. Nam, inplicati ultro et citro vel usu diuturno vel etiam officiis, repente in medio cursu amicitias exorta aliqua offensione disrumpimus.

XXIII. Quo etiam magis vituperanda est rei maxime necessariae tanta incuria; una est enim amicitia in rebus humanis, de cuius utilitate omnes uno ore consentiunt. A multis virtus ipsa contemnitur et venditatio quaedam atque ostentatio esse dicitur. Multi divitias despiciunt, quos parvo contentos tenuis victus cultusque delectat; honores vero, quorum cupiditate quidam inflammantur, quam multi ita

contemnunt, ut nihil inanius, nihil esse levius existiment; itemque cetera, quae quibusdam admirabilia videntur, permulti sunt qui pro nihilo putent: de amicitia omnes ad unum idem sentiunt, et ii, qui ad rem publicam se contulerunt, et ii, qui rerum cognitione doctrinaque delectantur, et ii, qui suum negotium gerunt otiosi, postremo ii, qui se totos tradiderunt voluptatibus, sine amicitia vitam esse nullam, si modo velint aliqua ex parte liberaliter vivere. Serpit enim nescio quo modo per omnium vitas amicitia nec ullam aetatis degendae rationem patitur esse expertem sui. Quin etiam si quis asperitate ea est et immanitate naturae, congressus ut hominum fugiat atque oderit, qualem fuisse Athenis Timonem nescio quem accepimus, tamen is pati non possit, ut non anquirat aliquem, apud quem evomat virus acerbitatis suae. Atque hoc maxime iudicaretur, si quid tale posset contingere, ut aliquis nos deus ex hac hominum frequentia tolleret et in solitudine uspiam conlocaret atque ibi subpeditans omnium rerum, quas natura desiderat, abundantiam et copiam hominis omnino aspiciendi potestatem eriperet. Quis tam esset ferreus, qui eam vitam ferre posset, cuique non auferret fructum voluptatum omnium solitudo? Vetum ergo illud est, quod a Tarentino Archyta, ut opinor, dici solitum nostros senes commemorare audivi ab aliis senibus auditum;

si quis in caelum ascendisset naturamque mundi et pulchritudinem siderum perspexisset, insuavem illam admirationem ei fore, quae iucundissima fuisset, si aliquem cui narraret habuisset. Sic natura solitarium nihil amat semperque ad aliquod tamquam adminiculum adnititur, quod in amicissimo quoque dulcissimum est.

XXIV. Sed cum tot signis eadem natura declaret quid velit, anquirat, desideret, tamen obsurdescimus nescio quo modo nec ea, quae ab ea monemur audimus. Est enim varius et multiplex usus amicitiae, multaeque causae suspicionum offensionumque dantur, quas tum evitare, tum elevare, tum ferre sapientis est. Una illa subeunda est offensio, ut et utilitas in amicitia et fides retineatur; nam et monendi amici saepe sunt et obiurgandi, et haec accipienda amice, cum benevole fiunt. Sed nescio quo modo verum est, quod in Andria familiaris meus dicit:

> Obsequium amicos, veritas odium parit.

Molesta veritas, si quidem ex ea nascitur odium, quod est venenum amicitiae; sed obsequium multo molestius, quod peccatis indulgens praecipitem amicum ferri sinit; maxima autem culpa in eo, qui et veritatem aspernatur et in fraudem obsequio inpellitur. Omni igitur hac in re habenda ratio et dili-

gentia est, primum, ut monitio acerbitate, deinde, ut obiurgatio contumelia careat; in obsequio autem, quoniam Terentiano verbo libenter utimur, comitas adsit adsentatio, vitiorum adiutrix, procul amoveatur, quae non modo amico, sed ne libero quidem digna est; aliter enim cum tyranno, aliter cum amico vivitur. Cuius autem aures clausae veritati sunt, ut ab amico verum audire nequeat, huius salus desperanda est. Scitum est enim illud Catonis, ut multa; melius de quibusdam acerbos inimicos mereri quam eos amicos, qui dulces videantur; illos verum saepe dicere, hos numquam. Atque illud absurdum, quod ii, qui monentur, eam molestiam, quam debent capere, non capiunt, eam capiunt, qua debent vacare. Peccasse enim se non anguntur; obiurgari moleste ferunt: quod contra oportebat delicto dolere, correctione gaudere.

XXV. Ut igitur et monere et moneri proprium est verae amicitiae, et alterum libere facere, non aspere, alterum patienter accipere, non repugnanter, sic habendum est nullam in amicitiis pestem esse maiorem quam adulationem, blanditiam, adsentationem; quamvis enim multis nominibus est hoc vitium notandum levium hominum atque fallacium, ad voluntatem loquentium omnia, nihil ad veritatem. Cum autem omnium rerum simulatio vitiosa est—tollit enim iudicium veri idque adulterat,—tum

amicitiae repugnat maxime; delet enim veritatem, sine qua nomen amicitiae valere non potest. Nam cum amicitiae vis sit in eo, ut unus quasi animus fiat ex pluribus, qui id fieri poterit, si ne in uno quidem quoque unus animus erit idemque semper, sed varius, commutabilis, multiplex? Quid enim potest esse tam flexibile, tam devium, quam animus eius, qui ad alterius non modo sensum ac voluntatem, sed etiam voltum atque nutum convertitur?

Negat quis, nego: ait, aio: postremo imperavi egomet mihi
Omnia adsentari,

ut ait idem Terentius, sed ille in Gnathonis persona; quod amici genus adhibere omnino levitatis est. Multi autem Gnathonum similes cum sint loco, fortuna, fama superiores, horum est adsentatio molesta, cum ad vanitatem accessit auctoritas. Secerni autem blandus amicus a vero et internosci tam potest adhibita diligentia quam omnia fucata et simulata a sinceris atque veris. Contio, quae ex imperitissimis constat, tamen iudicare solet, quid intersit inter popularem, id est, adsentatorem et levem civem, et inter constantem et severum et gravem. Quibus blanditiis C. Papirius nuper influebat in auris contionis, cum ferret legem de tribunis plebis reficiendis! Dissuasimus nos; sed nihil de me, de Scipione dicam libentius. Quanta illi, di inmortales! fuit gravitas,

quanta in oratione maiestas! ut facile ducem populi Romani, non comitem diceres. Sed adfuistis, et est in manibus oratio. Itaque lex popularis suffragiis populi repudiata est. Atque, ut ad me redeam, meministis, Q. Maximo fratre Scipionis et L. Mancino consulibus, quam popularis lex de sacerdotiis C. Licinii Crassi videbatur! cooptatio enim collegiorum ad populi beneficium transferebatur. Atque is primus instituit in forum versus agere cum populo; tamen illius vendibilem orationem religio deorum inmortalium nobis defendentibus facile vincebat. Atque id actum est praetore me, quinquennio ante quam consul sum factus. Ita re magis quam summa auctoritate causa illa defensa est.

XXVI. Quod si in scaena, id est in contione, in qua rebus fictis et adumbratis loci plurimum est, tamen verum valet, si modo id patefactum et inlustratum est, quid in amicitia fieri oportet, quae tota veritate perpenditur? in qua nisi, ut dicitur, apertum pectus videas tuumque ostendas, nihil fidum, nihil exploratum habeas; ne amare quidem aut amari, cum id quam vere fiat ignores. Quamquam ista adsentatio, quamvis perniciosa sit, nocere tamen nemini potest nisi ei, qui eam recipit atque ea delectatur. Ita fit ut is adsentatoribus patefaciat auris suas maxime, qui ipse sibi adsentetur et se maxime ipse delectet. Omnino est amans sui virtus; optime

enim se ipsa novit quamque amabilis sit intellegit; ego autem non de virtute nunc loquor, sed de virtutis opinione: virtute enim ipsa non tam multi praediti esse quam videri volunt. Hos delectat adsentatio; his fictus ad ipsorum voluntatem sermo cum adhibetur, orationem illam vanam testimonium esse laudum suarum putant. Nulla est igitur haec amicitia, cum alter verum audire non volt, alter ad mentiendum paratus est. Nec parasitorum in comoediis adsentatio faceta nobis videretur, nisi essent milites gloriosi.

Magnas vero agere gratias Thais mihi?

Satis erat respondere: *Magnas. Ingentis*, inquit. Semper auget adsentator id, quod is, cuius ad voluntatem dicitur, volt esse magnum. Quam ob rem, quamquam blanda ista vanitas apud eos valet, qui ipsi illam adlectant et invitant, tamen etiam graviores constantioresque admonendi sunt, ut animadvertant ne callida adsentatione capiantur. Aperte enim adulantem nemo non videt, nisi qui admodum est excors: callidus ille et occultus ne se insinuet studiose cavendum est. Nec enim facillime agnoscitur, quippe qui etiam adversando saepe adsentetur et litigare se simulans blandiatur atque ad extremum det manus vincique se patiatur, ut is, qui inlusus sit, plus vidisse

videatur. Quid autem turpius quam inludi? Quod ut ne accidat magis cavendum est:

> Ut me hodie ante omnis comicos stultos senes
> Versaris atque inlusseris lautissime.

Haec enim etiam in fabulis stultissima persona est inprovidorum et credulorum senum. Sed nescio quo pacto ab amicitiis perfectorum hominum, id est sapientium—de hac dico sapientia, quae videtur in hominem cadere posse,—ad levis amicitias defluxit oratio. Quam ob rem ad illa prima redeamus eaque ipsa concludamus aliquando.

XXVII. Virtus, virtus, inquam, C. Fanni et tu Q. Muci, et conciliat amicitias et conservat; in ea est enim convenientia rerum, in ea stabilitas, in ea constantia: quae cum se extulit et ostendit suum lumen et idem adspexit agnovitque in alio, ad id se admovet vicissimque accipit illud, quod in altero est, ex quo exardescit sive amor sive amicitia. Utrumque enim ductum est ab amando; amare autem nihil est aliud nisi eum ipsum diligere quem ames, nulla indigentia, nulla utilitate quaesita; quae tamen ipsa ecflorescit ex amicitia, etiam si tu eam minus secutus sis. Hac nos adulescentes benevolentia senes illos L. Paulum, M. Catonem, C. Galum, P. Nasicam, Ti. Gracchum, Scipionis nostri socerum, dileximus; haec etiam magis elucet inter aequalis, ut inter me et

Scipionem, L. Furium, P. Rupilium, Sp. Mummium; vicissim autem senes in adulescentium caritate adquiescimus, ut in vestra, ut in Q. Tuberonis; equidem etiam admodum adulescentis P. Rutilii, A. Verginii familiaritate delector. Quoniamque ita ratio comparata est vitae naturaeque nostrae, ut alia [ex alia] aetas oriatur, maxime quidem optandum est ut cum aequalibus possis, quibuscum tamquam e carceribus emissus sis, cum isdem ad calcem, ut dicitur, pervenire. Sed quoniam res humanae fragiles caducaeque sunt, semper aliqui anquirendi sunt, quos diligamus et a quibus diligamur; caritate enim benevolentiaque sublata omnis est e vita sublata iucunditas. Mihi quidem Scipio, quamquam est subito ereptus, vivit tamen semperque vivet; virtutem enim amavi illius viri, quae exstincta non est. Nec mihi soli versatur ante oculos, qui illam semper in manibus habui, sed etiam posteris erit clara et insignis. Nemo umquam animo aut spe maiora suscipiet, qui sibi non illius memoriam atque imaginem proponendam putet. Equidem ex omnibus rebus, quas mihi aut fortuna aut natura tribuit, nihil habeo, quod cum amicitia Scipionis possim comparare. In hac mihi de re publica consensus, in hac rerum privatarum consilium, in eadem requies plena oblectationis fuit. Numquam illum ne minima quidem re offendi, quod quidem senserim; nihil audivi ex eo ipse, quod

nollem; una domus erat, idem victus isque communis; neque solum militia, sed etiam peregrinationes rusticationesque communes. Nam quid ego de studiis dicam cognoscendi semper aliquid atque discendi, in quibus remoti ab oculis populi omne otiosum tempus contrivimus? Quarum rerum recordatio et memoria si una cum illo occidisset, desiderium coniunctissimi atque amantissimi viri ferre nullo modo possem. Sed nec illa exstincta sunt aluntur que potius et augentur cogitatione et memoria mea; et, si illis plane orbatus essem, magnum tamen adferret mihi aetas ipsa solacium, diutius enim iam in hoc desiderio esse non possum; omnia autem brevia tolerabilia esse debent, etiam si magna sunt.

Haec habui de amicitia qua dicerem: vos autem hortor ut ita virtutem locetis, sine qua amicitia esse non potest, ut ea excepta nihil amicitia praestabilius putetis.

NOTES.

REFERENCES AND ABBREVIATIONS.

Grammars.

A., . . *Allen & Greenough's*.
C., . . *Chase & Stuart's*.
G., . . *Gildersleeve's*.
H., . . *Harkness's*. (Edition of 1881.)
M., . . *Madvig's*.

Editors and Commentators.

Br., . . *Baiter*.
Lr., . . *Lahmeyer*.
L., . . *Long*.
Mg., . . *Madvig*.
N., . . *Nauck*.
O., . . *Orelli, edited by Halm*.
Rd., . . *Reid*.
St., . . *Seyffert*.
Sh., . . *W. B. Smith*.
Som., . *Sommerbrodt*.

Arn.,—*Arnold's* Introduction to Latin Prose Composition, Part II.
Dict. Antiqq.,—*Smith's* Dictionary of Greek and Roman Antiquities.
Dict. Biog.,—*Smith's* Dictionary of Greek and Roman Biography and Mythology.
D.,—*Doederlein's* Latin Synonymes.
Lex.,—*Harper's* Latin Dictionary.
Mom.,—*Mommsen's* History of Rome.
R.,—*Rich's* Companion to the Latin Dictionary and Greek Lexicon.

Other abbreviations the same as in the other works of this series.

NOTES

TO THE

DE SENECTUTE.

INTRODUCTION.

NEARLY all the philosophical essays of Cicero were written in the years 45 and 44 B. C.,—within the period in which he was excluded from public affairs in consequence of the supremacy of Caesar. The occasion and the object of their composition are stated in the introduction to the second book of the *De Divinatione*—in part as follows: "The calamity of the state was the cause of my writing upon philosophy, prevented, as I was, by the civil wars from serving my country in my profession, and unable to be inactive. . . . When the republic had fallen into the power of one man, deprived of my former occupation, I resumed these philosophical studies, that by this means, especially, I might relieve my mind of its troubles, and might benefit my fellow-citizens in whatever way I could."

In the same connection (*De Div.* II. 1), in a list of his works already published, he mentions *that book upon old age, which we sent to our Atticus*, as then recently composed, *either*, as the context indicates, in the interval between the *De Natura Deorum*, written shortly before the death of Caesar, March 15, B. C. 44 (I. 4), and the *De Divinatione*, written after that event (II. 2), *or* in that between the first and second books of the latter trea-

tise; while in a letter from Cicero of the 11th of May following it is referred to as already in the hands of Atticus.

Titus Pomponius Atticus, to whom this essay, as well as the *De Amicitia*, is dedicated, was a native of Rome, of an equestrian family, was of about the same age with Cicero, and a schoolmate in boyhood. Under the pretext of continuing his studies he withdrew to Athens, B. C. 85, soon after the breaking out of the civil war, and remained there twenty years, devoting himself both to literary pursuits, and to business by which he greatly increased the large fortune he had inherited. Yet, though so long absent from Rome and entirely neutral in politics, he had the acquaintance and the confidence of public men of all parties. With Cicero his literary tastes brought him into close intimacy. Atticus was a lover of philosophy and an accomplished scholar in Greek literature, as well as in that of his own country. The author of several works, among them an epitome of Roman history and a sketch of Cicero's consulship in Greek, he was more distinguished for his taste and judgment in criticism, and to his revision many of his acquaintances, and particularly Cicero, were accustomed to submit their productions. The friendship which sprang up between these two men must have been constantly strengthened by the amiability, the moral worth, and the fidelity of Atticus. It found expression in a frequent correspondence, which began in the year 68 B. C. and lasted through all the vicissitudes of Cicero's fortunes until his death, and which furnishes abundant proof of the assertion that Atticus "was the only man among his contemporaries to whom the great orator gave his whole heart." This esteem Cicero avows as the motive for addressing to him both of these treatises. In the first of them he writes: *You occurred to me as worthy of that gift which each of us might use in common;* and in the other: *The subject seemed especially worthy of our intimacy. In this book with the heartiest affection I have written to a friend upon friendship—ad amicum amicissimus de amicitia.* Atticus survived his friend eleven years, and died B. C. 32, at the age of seventy-seven.

For the peculiar form into which both the *Cato Maior* and the *Laelius* are cast—a discussion of the subject by an historical char-

acter of eminence, in the presence of a few friends—Cicero himself also gives the reason in the opening chapter of the latter: *This kind of discourse resting upon the authority of ancient and illustrious men seems to have the greater weight. In the Cato Maior I introduced Cato, the old man, speaking, because no personage seemed better fitted to talk concerning old age, than he who had been an old man a very long time, and in old age itself had flourished beyond others.* And respecting the Laelius itself a similar statement is made.

Of the appropriateness of this selection of a speaker even a brief outline of the chief incidents in the life of Marcus Porcius Cato Censorius furnishes the means of judging. Born at Tusculum the same year with Scipio Africanus Major, B. C. 234, of a plebeian family, he entered the army at the age of seventeen, and gained experience in war by service during the whole contest with Hannibal, from the battle of Trasimenus to the final victory at Zama, under the ablest of the Roman generals in that eventful struggle—Fabius, Marcellus, Nero, and Scipio. The military abilities he then developed were more conspicuously exhibited in a campaign in Spain during his consulship, B. C. 195, in which the consummate skill of his plans of battle, his brilliant manœuvres, his indefatigable energy, boldness, and rapidity of movement have given him among modern judges the reputation of "military genius of a very high order." Later, when tribune under Glabrio in the war against King Antiochus, his daring and difficult march over the heights to the rear of the enemy won the decisive battle of Thermopylae.

Before this career was fully ended, his official labors in civil affairs had already begun, in his praetorship in Sardinia, B. C. 198, and his administration of the province of Spain. His most valuable and characteristic services to his country, however, were rendered during his censorship, which began in the year 184 B. C., and which the condition of the times made the more memorable. The golden age of the Republic was already drawing to a close. Its foreign wars, which were breaking down the four other great powers of the world, were also opening the way for the luxuries and vices of the East, were fostering political

corruption and stimulating the passion for conquest. By nature and by training Cato was a statesman of the old school, and therefore an antagonist of the new nobility of wealth. Frugal and plain in his habits of living, thoroughly honest and loyal to the State, a sworn enemy of luxury and villany of every kind, the character of the ancient Roman was the ideal he sought to reproduce in his own life. His determination to wield the whole power of the censorship for the removal of public and private offences, by the avowal of which he had won that office, he carried out to the letter without fear or favor. Efficient in the discharge of its other duties—the taking of the census, and the superintendence of public buildings and works—he was especially zealous in that regulation of the morals of his fellow-citizens, which was the almost despotic prerogative of his office. Though he was vigilant and uncompromising in the exercise of all its powers, and fearless and relentless in degrading unworthy senators and knights in the face of the bitter hostility of the aristocracy, there was yet no evidence of any injustice or favoritism on his part, and he was honored at the close of his term with a public statue, and an inscription testifying that "by his good discipline and ordinances he had reclaimed the commonwealth, when it was sinking into vice."

After that time Cato's energies were chiefly devoted to public speaking, in the popular assembly, at the bar, and in the Senate. He had a powerful voice. His diction was unpolished and coarse, but his style was sententious and forcible, and he was vehement and impassioned in delivery. Cicero was acquainted with more than a hundred and fifty of his speeches, and asserts in his *Brutus* (ch. 17) that all the excellences of oratory were found in them. Mommsen regards him as the most influential pleader and political orator of his time, and the opinion of his biographer in Smith's Dictionary is that "if we may judge by the fragments of his speeches, he possessed the living fiery spirit and intense earnestness of Demosthenes."

Besides his activity in this profession, his versatile genius also turned itself to literary pursuits; and of the two parties into which there was already a division among scholars, Cato of

course identified himself with the conservative or *Italian.* He contended for the culture of the language and the literature of his country independently, stoutly opposing all imitation of foreign models; and according to the testimony of Horace (*Ars Poet. v.* 56), himself aided in enlarging and enriching his native speech. The introduction of Greek philosophy he especially resisted. A contemporary of the earlier generation of Roman writers, a friend and patron of the poet Ennius, he was himself the author of the first prose work in the Latin tongue—the *Origines,* a history in seven books of the Roman kings, the origin of the Italian towns, the first two Punic wars and subsequent events—and of others of which the *De Re Rustica* alone is extant.

Cato's biography by Plutarch and the well-known passage in which Livy eulogizes him (xxxix. 40) illustrate the exalted, not to say extravagant opinion of his character as a whole, entertained by his countrymen in after times. Modern historians have, with more impartiality, also presented his faults—his avarice, his cruelty to his slaves, his bitter and revengeful spirit toward his enemies, his lack of generous sentiments, and his narrowness as a statesman, which led him to despise everything new. "Upright and honorable," says Mommsen, "but without a glimpse of any duty beyond the sphere of police discipline and of mercantile integrity; an enemy to all villany and vulgarity, as well as to all genius and refinement; he never made an attempt to stop evils at their source, but waged war throughout life against mere symptoms, and especially against persons."

That 'his eye was not dim nor his natural force abated' down to the very end of his life there is the clearest evidence. Though he learned the Greek language in youth, he did not begin the study of Greek literature until somewhat advanced in age. (See p. 18, line 10, and Nepos, *Vit. Cat.* 3.) In his eighty-first year, accused of some capital crime, it is recorded that he defended himself in person, with unfaltering voice and with no decay of memory. Three years later he was one of the most urgent advocates of the third war against Carthage. The writing of his *Origines* was continued to the year of his death; and only a few

months before that event, according to Cicero (*Brutus*, ch. 20), he made a vigorous speech in the prosecution of Sulpicius Galba for the violation of his pledge to an enemy. What he is represented as saying of himself in various passages of this book (p. 14, line 12, etc., p. 20, line 25, etc., and p. 23, line 26, etc.), fully agrees with these facts, and together with them sufficiently indicates why Cicero selected him to be the representative of the old age of the Roman in the earlier and better days of the nation, and to be the exponent of his own views on the subject here discussed.

Cato's discourse is delivered in the presence of Scipio Africanus Minor, and his associate the younger Laelius (see Introduction to the notes to the *De Amicitia*) in the consulship of T. Quinctius Flamininus and M'. Acilius Balbus (p. 12, line 20), in the eighty-fourth year of his age (p. 20, line 18), i. e. in B. C. 150, the year before his death.

Chapters ii.–v. contain the preliminary conversation. The young men express their wonder that old age has never seemed burdensome to Cato, request that he will show them how they can most easily bear the infirmities of that period of life, and inquire whether his enjoyment of it may not be owing to his wealth, political station and influence, to which most men cannot attain. In reply he declares that to those who seek all good from themselves nothing can seem an evil which the necessity of nature brings, that the evils of which many complain in old age are occasioned by faults of character, not by length of life, and that, except in the extremest poverty, wisdom and virtue cannot but render the decline of life happy. In compliance with their request, Cato then states four alleged causes of unhappiness to old age, the consideration of which occupies the remainder of the book, as follows:

I. *Chh. vi.–viii.* Old age withdraws men from active pursuits.

The reply is: 1st, There are employments in which old men can engage, and for which they are better fitted than youth. 2d, The memory is not impaired by age if it be kept in exercise. 3d, Many *are* able to continue employments requiring physical vigor to the very close of life.

II. *Chh. ix.–xi.* Old age impairs the strength of the body.

Cato maintains: 1st, That degree of strength, which youth has, is not needed by old age. 2d, The failure of strength is generally caused by the vices of youth, in some cases by disease which is common to all periods of life. 3d, Bodily vigor can be so far retained by exercise, temperance, and intellectual pursuits that there shall not be any conscious want of strength.

III. *Chh. xii.–xviii.* Old age deprives of pleasures.

Cato contends: 1st, Old age does relish innocent and healthful pleasures of the senses, and it is a positive gain to be freed from any desire for those which are pernicious in youth. 2d, Old age is not deprived of rational enjoyments, such as may be derived from agriculture, literature, and position and influence in the State. 3d, The peevishness and moroseness of old men are faults inherent in the character, and are not caused by age.

IV. *Chh. xix.–xxiii.* Old age is not far from death.

The course of thought in reply is: This fact is no real cause of unhappiness, because, 1st, death will be followed either by annihilation or a happier life; 2d, old age has already experienced the good of life, while youth only hopes for it and is equally liable to death; 3d, a sufficient time is allotted for living well, and it is natural for the aged to die, and nothing which is according to nature can be evil; 4th, probably the soul *is* immortal.

The ground of this belief is (*a*) the faculties of the soul, its self-activity, its indivisibility, and its pre-existence; (*b*) the opinion of such minds as Pythagoras, Plato, and Cyrus the Great (according to the representation of Xenophon); (*c*) the regard of many distinguished Romans for posthumous fame, the tranquillity with which the wisest men die, and the longing often felt, as in his own case, for companionship with those once known and loved but no longer living.

The arguments for the immortality of the soul so briefly stated here, are more fully presented in the First Book of the *Tusculan Disputations*, and the pupil is referred to the Introduction to Chase's edition of that work for a discussion of Cicero's real views on that subject.

NOTES.

Page

5 **Chap. I. 1. O Tite, etc.**, lines from the Annals of Ennius (an epic history of Rome), in which the person addressed was *Titus* Quinctius Flamininus, who conquered Philip V. of Macedonia at the battle of Cynoscephalae, B. C. 197, and thereby restored the independence of the Greek states. Cicero here applies these lines to his friend *Titus* Pomponius Atticus. For the construction and use of **quid**, see C. 119, 1; 128, 2; H. 455, 1; 378, 2; A. 105, *d*; 240, *a*; G. 302; 331, 3. **Adiuero.** So O., Lr., & Som., instead of *adiuvero*, one of the MS. readings. Some editions have *adiuro;* but *iuerint* occurs in Catull. *Carm.* LXVI. 18—the **v** omitted without contraction of the vowels, and the long vowel becoming short, as in *audiero.* See C. 84, 7; H. 235, 1; A. 128, *a*; G. 151, 1. **Curam,** *anxiety,* sc. probably occasioned by his waiting forty days near one of the mountain passes between Epirus and Thessaly (in his attempt to invade Macedonia, B. C. 198), without finding a favorable opportunity to attack the enemy. **Levasso,** a future tense, according to M. 115, *f,* formed by affixing to the stem the ending **sso**; but usually explained as a future perfect for *leva-v-eso* (= *levavero*). C. 84, 12; H. 240, 4; A. 128, *e*, 3; G. 191, 5. For discussions of this form, see Roby, I. 622–624; Peile: *Greek and Latin Etymology,* p. 295.

2. The final syllable of **versat** retains here its original long quantity. This is sometimes the case even in the thesis of the foot, as e. g. in **ponebat** (p. 10, line 22). See C. 302; H. 580, III., Note 2; A. 375, *g*, 5; G. 715.

3. Ecquid—praemi? *will there be any reward?* For the pronoun, see C. 62, 14; H. 188, 3; A. 105, *i*; M. 90, 1. **Praemi,** the regular form for the genitive of substantives in *ius, ium,* in the Augustan and prae-Augustan period. Roby, I. 351.

6. Ille vir, etc., another line of Ennius, referring to the shepherd who guided a detachment of the Roman army over the heights to the rear of the Macedonians, and who was represented by the poet as addressing Flamininus in the words quoted in l. 1–3. See Dict. Biog. *Flamininus.* **Haud,** *not at all,* or *by no*

Page

means, is by the authors of the best age used only with adjectives and adverbs, by which combination something more is usually expressed than by the simple negation; with verbs it does not commonly occur except in the phrase *haud scio an*. M. 455. **Re** = *re familiari*. **Plenus.** In the earlier poets s final often forms no position with the following initial consonant. M. 22, Obs. 4. **Fidei.** For the quantity of the penult, see C. 266, 4, 3; H. 577, Exc. 2; A. 347, *a*; G. 703, Exc. 2. 5

7. Quamquam, *and yet*, in an independent clause introduces a remark by which the preceding statement is limited, softened, or corrected. M. 443. *Etsi* is also used in this sense (as in p. 6, line 7), but not so commonly. **Certo,** very rare in Cicero, except with *scio* (as in p. 6, line 8), even in his works less frequent than *certe scio*, and elsewhere found only in the comic poets. It always adds emphasis. *Certe*, which belongs to all periods and all species of composition, sometimes has the same force, but is chiefly used to limit an assertion; e. g. p. 6, line 6, and p. 8, line 11. See also H. 304, II. 2; A. 151, *c*.

8. Que—que, rarely found except in poetry.

9. Aequitatem. For the meaning, see Lex. *s. v.* II., B.

10. Cognomen, i. e. *Atticus*, probably given to him on account of his long residence at Athens and familiarity with Greek literature.

11. Humanitatem et prudentiam, *liberal culture and practical wisdom.*

1. Eisdem rebus, i. e. the political misfortunes of the State. **Me ipsum,** accus. to avoid the repetition of the verb, instead of the regular construction *ego ipse commoveor*. Notice the zeugma in **suspicor.** C. p. 279; H. 636, II. 1; A. p. 298; G. 690. 6

2. Quarum. C. 133, 3; H. 396, III.; A. 217; G. 361, 2. **Maior,** i. e. requires a more extended treatise than the present.

3. Visum est mihi, *I have determined*. For the meaning, see Lex. *s. Video*, II., B, 7, *c*; for the construction, C. 245, 3; H. 534, 1, Note 2; A. 270, *a*; G. 528.

5. Onere—senectutis. Cicero was at this time 62 years old, and Atticus 65; but the reference here, of course, is not to number of years, but to the infirmities of old age.

9. Sed. The connection of thought is: *But*, though I know

Page

6 you do not need such consolation, I have yet resolved to address my book to you. Rd.

11. Uteretur. C. 223, 1, Note 2; H. 500, Note 1; A. 320; G. 633.

13. Mollem. C. 126; H. 373, 1, Note 2; A. 239, *a*; G. 334.

15. Cui = *cum ei.* Hence **possit** is the verb of a relative causal clause, and therefore in the subjunctive. C. 224; H. 517; A. 320, *e*; G. 636. **Pareat** is attracted by it into the same mood. C. 226; H. 529, II.; A. 340; G. 666.

17. Ceteris, *other philosophical subjects; the other matters,* i. e. the political troubles hinted at above. Rd.; who also calls attention to the anticipatory use of this word, and the strengthening of the contrast between it and **hunc librum,** by the omission of a connecting particle between the two clauses. **Diximus.** Hitherto the writer has referred to himself personally, and therefore used the singular number. This and the following plurals exhibit him in close connection with other philosophers. Lr. See also M. 483. **Diximus—dicemus,** one of many instances of *Chiasmus* occurring in this treatise. C. 260, 6; H. 562; A. 344, *f*; G. 684.

18. Misimus includes the idea of *scripsimus;* hence the perfect as in the epistolary style. Som. See also C. 200; H. 472, 1; A. 282; G. 244.

19. Tribuimus, *ascribed to* as the representative of old age. **Tithono,** the son of Laomedon, who, in answer to the prayer of Eos, obtained immortality, but not eternal youth. **Aristo,** a philosopher of Ceos, who became the head of the Peripatetic school, B. C. 230. **Ceus,** from the Greek Κεῖος. In words thus transposed ει is expressed before vowels by either i or e. M. 5, *b*, Obs. 2.

20. Esset. C. 217; H. 510, Note 1; A. 311; G. 602. **Fabula,** *myth,* i. e. the character (Tithonus) exhibited in the myth. **M. Catoni.** See Introduction.

22. Apud quem, *at whose house.* Lex. I., B, 1, *a*. **Admirantis,** *wondering.* A present participle in apposition with the object follows verbs signifying to perceive or *represent a person as doing a thing.* M. 372, *b*, Obs. 5.

23. Ferat, subjunctive because the sentiment of Laelius and Scipio. C. 232; H. 516, II.; A. 321; G. 541.

Page

24. **Qui.** The relative is often used to continue the discourse in a new proposition, and at the same time to connect that proposition with the preceding, instead of a demonstrative with a conjunction, and often where no conjunction is used in English, but only when the pronoun is not emphatic. M. 448. 6

25. **Suis**, emphatic.

27. **Plura**, sc. *dicere*.

Chap. II. 4. **Ceterarum rerum** = *ceteroqui*. Lr. See p. 6, line 2, note. 7

5. **Vel** intensifies the meaning of the superlative **maxime** by ellipsis of the positive.

6. **Senserim.** For the mood, see C. 232, 3; H. 516, II. 1; A. 341, *d*, Rem.; G. 541, Rem. 2.

7. **Plerisque**, *the majority.* **Aetna**, under which lay buried the giants who had warred against Jupiter.

10. **Quibus**, made emphatic by position. M. 476, *a*, Obs. 2, *in fin.*

11. **Bene**, *virtuously.*

14. **Adferat.** C. 223, 1; H. 503, I.; A. 320; G. 633. **Quo in genere**, i. e. of things which the necessity of nature brings.

15. **Adipiscantur.** For the mood after a verb of desiring, see C. 242, 4; H. 498, I.; 535, II., note; A. 331, *b*; G. 546. **Adepti**, the reading of several MSS.; while others have *adeptam*, adopted by O. and other editors. Either form is admissible in the case of this and many other perfect participles of deponents, of which a list is given in M. 153. See C. 80, 4; H. 231, 2; A. 135, *b*.

17. **Aiunt** (sc. *stulti*) occurs most frequently with indirect quotations, and stands either before the words quoted or (like *inquit*) between them; the latter only with direct quotations. **Putavissent.** C. 228, 1; H. 524; A. 336; G. 653.

18. **Falsum putare**, *to form a mistaken judgment.* Rd. **Qui**, *How.* C. 62, 9; H. 188, 2; A. 104, *c*; G. 103, Rem. **Adulescentiae**, usually the period between *pueritia* and *iuventus*, from the age of fifteen to thirty; but here it includes the latter, i. e. the period of increasing strength, as sometimes *iuventus* is used for *adulescentia*. Cf. p. 21, l. 20, *ferocitas iuvenum*. The

Page

7 other two divisions of human life were *aetas seniorum*, from forty-five to sixty, and *senectus*. The limits of each age, however, were not fixed by the Romans with much exactness.

22. Quamvis, *though ever so*. M. 443, Obs.; C. 99, 2; H. 311, 4, foot-note 7; A. 149, *c*.

23. Effluxisset. C. 214, 5; H. 521, II. 2; A. 325; G. 586. **Consolatione.** So O. and most other editors. *Consolatio*, however, is the reading of most MSS. **Posset**, i. e. even if life were protracted to any given extent. **Stultam**, made emphatic by its position. Lr.; M. 466, *a*.

24. Quocirca, like *quapropter*, refers to a number of grounds collectively, some of which may be implied only, i. e. *For these and similar reasons; quare* and *quamobrem* to one definite ground distinctly stated. Arn.

25. Quae—esset, *and would that it were worthy;* imperfect, to indicate that he disclaims meriting the epithet. C. 203, 2; H. 483, 2; A. 267; G. 253.

26. Cognomine, used here, and often in the classical period, to denote a title (*Sapiens*), like *Dives*, *Asiaticus*, etc., (for which the term *agnomen* was first employed in later Latin,) as well as the family name. See Lex. *s. Agnomen*. Thus his entire name was Marcus Porcius Cato Sapiens. The reason for the title is given in the *Laelius*, p. 51, line 23 *et seqq*. But the name Cato itself is from *catus* (perhaps = *acutus*), *clear-sighted*, *sagacious*, and was given to him first of all his family, because of his character, according to Plutarch; as others suppose, "bestowed in childhood as an omen of eminence." **Quod—sequimur**, an expression equivalent to the ethical maxim of the Stoics, "to live according to nature," i. e. in harmony with the laws of one's mental and moral constitution.

8 **1. A qua**, sc. *natura*.

2. Partes, i. e. acts, as of a drama. Cf. Shakespeare, "As You Like It," Act II., Scene 7:

> "All the world's a stage,
> And all the men and women merely players:
> They have their exits and their entrances:
> And one man in his time plays many parts,
> His acts being seven ages."

Page

Descriptae, *composed.* So O., Lr., and Som., following most of the MSS. 8

4. **Necesse fuit**, a necessity founded in the nature of things.

6. **Vietum** agrees with **aliquid**. For the form **ferundum,** see C. 84, 11; H. 239; G. 151, 5.

7. **Molliter.** See Lex. *s. v.* 2. **Gigantum, etc.**, a proverbial expression for a vain contest.

8. **Modo.** C. 166, 1; H. 419, III., Note 2; A. 248, Rem.; G. 401, Rem. Som., in his 6th edition (1869), regards as worthy of mention a suggestion that **nisi** be transposed, so as to read *Quid est enim aliud nisi,* etc. But the meaning is plain: He who does not endure old age patiently fights against nature, and that is as hopeless as to imitate the giants in their war against the gods. Rd. renders: *What else but resistance to nature is equivalent to warring against the gods.*

9. **Atqui** indicates an assent to the assertion implied in the preceding question, *Nothing else; and yet.* M. 437, *c*, Obs.

10. **Pollicear,** *promise,* because of the idea of gratitude in **gratissimum**; subjunctive, as sometimes, from conciseness of expression, to indicate the design with which the statement is made. M. 440, Obs. 6; H. 499, 2, note; A. 317, *c*.

11. **Multo ante,** sc. *quam id factum erit.* Rd.

15. The form **futurum est,** *is to be,* expresses the idea of certainty or destiny. M. 341, Obs.; C. 197, *c*; H. 466, foot-note; G. 239.

17. **Confeceris.** C. 220; H. 513, II.; A. 312; G. 604. **Quam —ingrediundum sit,** one of the only two passages in Cicero in which an accusative is joined with the second periphrastic conjugation used impersonally; an archaic construction and very rare in other classic prose writers. Roby (II., lxxii.) remarks that it is used by Lucretius and Varro only, in more than isolated passages. The regular construction would be *quae nobis ingredienda sit.* M. 421, Obs. 2, *b*. For the mood, see p. 6, line 15, **pareat,** note.

18. **Istuc,** the subject of **sit.** **Quo** = *ad quod.* M. 317, Obs. 2.

19. **Videre** depends upon **volumus.**

Chap. III. **21. Interfui,** *I have been conversant with.* **Aequalium.** See Lex. *s. v.* II., A.

22. **Proverbio.** C. 166, 4; H. 416; A. 245; G. 407.

Page

8 **23. Quae—solebant,** an anacoluthon, occasioned by the parenthetical clause preceding. **Quae** refers to the idea in **querelis** (C. 113, 5; H. 445, 5; A. 187, *d*; G. 616, 3), which is repeated in **deplorare. C. Salinator,** naval commander in the war against Antiochus the Great, and consul B. C. 188. **Sp. Albinus,** consul B. C. 186; died, very old, B. C. 179.

25. Carerent. See p. 6, line 23, note. **Vitam nullam,** *life was no life.* Cf. p. 6, line 13, note. Strictly speaking, the predicate accusative forms an apposition to the object. M. 227.

9 **1. Accusandum.** See p. 6, line 11, note.

2. Accideret. For the tense, see p. 6, line 20, note. **Usu,** an ablat. of way or manner; *usu venire* (lit. *come in practice*), *happen,* a common phrase. Roby, II. 1236; 1238. See also Lex. *s. Usus,* II., C, 2. Rd. thinks it *may* be a predicate dative.

3. Quorum, partitive genitive.

4. Sine, with its case (like *cum*) often has the force of an attributive. Cf. *Tusc. Disp.* I. 49, *mortes cum gloria;* II. 3, *sine ulla delectatione.* **Et—nec,** instead of *neque* (*nec*)—*nec* (M. 458, *c*), because **non** modifies not the whole clause, but **moleste** alone.

5. Ferrent. C. 224; H. 517; A. 320, *e*; G. 636.

6. Istius modi, used as an indeclinable adjective. M. 287, Obs. 1; H. 186, 4, note.

8. Moderati. See Lex. *s. v.* A. **Difficiles.** See Lex. *s. v.* II.

9. Importunitas, *incivility,* refers more to the outward demeanor; **inhumanitas,** *churlishness,* to the disposition.

11. Dixerit has generally been considered a perfect subjunctive in the sense of a softened future or present potential (the usual meaning in a principal clause), according to M. 350, *a*; C. 202, 1; H. 485, Note 1; A. 311, *a*; G. 250. It is regarded, however, as a future perfect indic. by Roby, II. 1543. "The indicative is (except for some collateral reason) used with a definite or expressedly indefinite subject; especially the future and completed future of *dico, quaero, etc.*, in introducing possible objections." See also his discussion of the subject, II., preface, pp. ci-cvi.

12. Opes, *military* or *political resources and influence;* **copias,** *wealth;* **dignitatem,** *rank* or *official position.* See Lex. *s. Ops.;* D. *s. Divitiae.*

Page

14. Contingere, used *chiefly* of fortunate occurrences; *accidere,* 9
of any unexpected occurrences, but especially of the happening of evil. Cf. line 2, p. 53, line 1; and see D. *s. Accidere* and Lex. *s. Contingo,* II., B, 3, *b.*

15. Istud, sc. *which you say.* C. 116, 1; H. 450; A. 102, *c*; G. 291.

16. Fertur, sc. in Plato, *De Repub.* I., 4.

17. Seriphio, *of Seriphus,* one of the Cyclades, the poverty and insignificance of which made it an object of contempt.

18. Dixisset. See p. 7, line 23, note.

19. After **essem** most MSS. read *ignobilis,* but O., Lr., and Som., as well as Br., omit it. The Greek has but one epithet, ὀνομαστός.

20. Quod eodem modo, etc., antithetic to **Ut Themistocles** above, i. e. there must be both fitness of character and *some* external advantages to make old age agreeable. In extreme poverty only is it burdensome to the wise.

22. Levis . . . gravis. Chiasmus. See p. 6, line 17, **diximus,** note. **Ne—quidem** emphasizes the negation. C. 256, 2; H. 553, 2; A. 209, *a*, 1; G. 444.

24. Omnino, here = *undoubtedly,* in a strongly affirmative sense. Rd. See also Lex. *s. v.* II. 6.

25. Arma, *the weapons,* to be used against the evils. **Artes,** *intellectual attainments.* Rd.

26. Notice the various meanings of **aetas**: here, *period of life;* in lines 18 and 19, p. 21, *life;* in line 21, p. 24, *old age;* and in line 7, p. 95, *generation.* **Multum** signifies richness or fulness of experience. Lr. See p. 24, line 10.

27. Vixeris, fut. perf.; used of "a previous state contrasted with a definite act." Roby, II. 1483.

2. **Id,** neuter because it refers to the clause **quia—aetatis.** 10
Maximum, *of the greatest importance.*

Chap. IV. 5. Q. Maximum, according to Polybius, the first of the Fabian gens who was called Maximus, as he was the greatest; five times consul; dictator B. C. 217, after the battle of Lake Trasimenus, and famous for his defensive policy against Hannibal during that year. After the battle of Cannae he was for some years the virtual chief of the Senate and people; and one of his greatest successes was the recovery of Tarentum from

Page

10 Hannibal. Cicero significantly says elsewhere of him, *bellum Punicum secundum enervavit.* **Eum—recepit**, regarded as a gloss by some editors, but as genuine by O., Lr., and Som.; and a sufficient reason for it is found in the fact that there were other eminent men of the same age living about the same time. Similar instances also of a parenthetic explanatory clause occur in line 14, p. 22, and line 4, p. 44.

6. **Adulescens.** The appositive here = a temporal clause. C. 112, 2; H. 363, 3, 2); A. 184; G. 324. **Dilexi,** the love of esteem. See D. *s. Diligere.*

7. **Gravitas,** *weight* or *dignity of character.* For *gravitas,* one MS. has *virtus gravis,* another *gravis virtus,* and Mommsen *virtus nec gravis.* Br. thinks *virtus* interpolated to support the reading *gravis,* and with O., adopts the reading given in the text.

8. **Colere,** i. e. to render the customary respect from younger to older, or client to patron, by acts of courtesy and service. See D. *s. Vereri.*

10. **Anno.** The first consulship of Fabius was in B. C. 233, and his fourth in B. C. 214, when Cato at the age of twenty was **miles,** *a private soldier.*

12. **Ad** often denotes the vicinity of a place. So **ad Tarentum,** *to* the siege of *Tarentum.* **Capuam,** the chief city put for the whole country or district, as frequently. During this campaign the Roman armies were confronting Hannibal in Campania.

13. **Quaestor—quem.** Several MSS. insert *aedilis* after **deinde,** and *praetor* after **sum.** One omits **deinde—factus sum,** which Mommsen follows, changing **quem** to *que.* Br., O., Lr., and Som. give the reading adopted in the text, and this is the only one which accords with the facts in the life of Fabius.

14. **Quadriennio** (not *quarto anno post*), i. e. after the expiration of four full years.

15. **Quidem,** emphatic; with **cum,** *at the very time when.* Rd.

16. **Suasor,** *the public advocate,* gives prominence to the man, while *suasit* would only denote the deed as such. **Legis Cinciae,** so called because proposed by the tribune M. Cincius Alimentus in B. C. 204. It forbade any reception of gifts for pleading a cause in court; prescribed certain fixed limits for

Page

the amount of gifts in general, and required them to be accompanied with certain formalities. See Dict. Antiqq., p. 685. **Donis**, properly, *gratuities;* **muneribus**, *rewards* for services. See D. *s. Donum.* 10

17. **Adulescens**, i. e. with the vigor and ardor of youth.

18. **Cum—esset**, a concessive clause.

19. **Patientia**, *endurance;* i. e. his policy of avoiding a pitched battle, keeping Hannibal at bay, and cautiously watching for opportunities to strike a successful blow, which earned him the epithet *Cunctator*. **Praeclare**, sc. *dicit*. M. 479, *c*.

20. **Familiaris.** Cato became acquainted with Ennius in Sardinia, and brought him in his train to Rome when the latter was at the age of forty-one. The verses are from his *Annals*, and are quoted also in the *De Officiis*, I. 24. The first line is also borrowed by Virgil, *Aen.* VI. 846.

21. **Cunctando**, *by wise delay. Cunctari* properly means to delay *from consideration.* See D. **Rem**, sc. *publicam.*

22. **Noenum**, an archaic form compounded of *ne* and *oenum* or *unum;* the conjecture of Lachmann, adopted by Br., O., Lr., and Som. Most MSS. have *non enim*, which cannot be scanned without resorting to such explanations as that of L. that *e* in *enim* was dropped in the reading; or that of Sh. that *non enim* is a dactyl, the *m* being much slurred over in pronunciation, or of Holden (*De Officiis*) that *enim* was pronounced, in scanning, *eim*. One MS. reads *non ponebat enim rumores.* **Rumores**, *the popular opinion.* "So completely was Fabius' policy misunderstood by all classes impatient for a successful battle, that he was suspected of seeking to prolong the war to retain his command, of cowardice, incapacity and even treachery." Dict. Biog. **Ponebat.** For the quantity of the final syllable, see p. 5, line 2, note.

23. **Postque.** So Br., O., and Lr.; *since his death.* Other readings of editors are respectively, *priusque, plusque, magisque.* **Magisque**, sc. than if he had heeded the talk of the people. Lr.

24. **Tarentum—recepit.** When the city by surprise fell into the possession of Hannibal, B. C. 212, the Roman commander held the citadel until the city was retaken by Fabius in his fifth consulship, B. C. 209. The commander, however, was not Sa-

Page

10 linator as Cicero here states, but M. Livius Macatus. The two men were relatives, and Salinator warmly defended Macatus in the Senate, when his conduct was under discussion.

25. Salinatori, dat., depending on **inquit.**

11 **1. Fabi.** For the form, see p. 5, line 3, **praemi**, note.

3. In toga, *in civil life,* i. e. in his career as a statesman.

4. Quiescente, *remaining neutral,* failing to support him.

5. Flaminio, noted for his championship of the popular party, as well as for the construction of the Via Flaminia, and for his defeat and death in the battle near Lake Trasimenus. His tribuneship, in which he secured the passage of the agrarian law referred to here, was in B. C. 232, according to Polybius, while the second consulship of Fabius was in B. C. 228. Either, therefore, Cicero is mistaken in his statement, or Flaminius proposed his bill in the year 232, and through the opposition of the Senate it was not carried until 228. In this latter year Flaminius was one of the *Tresviri agris dandis assignandis.* In Cicero's mind the welfare of the State had always been identified with the rule of the Senate; and in his view the leaders of the popular party had always been demagogues and disorganizers. **Quoad potuit.** C. 214, 1, Note 1; H. 519, I.; A. 328; G. 571. **Agrum Picentem,** the district in the N. E. of central Italy bounded by Umbria, the country of the Sabines and the Adriatic.

6. Gallicum, the part of Umbria bordering on the Adriatic, and conquered from the Senonian Gauls. **Auctoritatem.** See Lex. *s. v.* II., C, 2. In its general and original sense *Senatus auctoritas* is any measure to which a majority of the Senate has assented. Dict. Antiqq.

7. Dividenti, *in his efforts to secure the division of,* sc. among the plebeians. **Augurque cum esset,** i. e. *although* he held an office the very business of which was to interpret by omens the will of the gods as to what the State ought or ought not to do, he was so devoted to its welfare as to utter this sentiment. M. 358, Obs. 3; C. 204, 1; H. 515, III.; A. 326; G. 588.

9. Ferrentur. See Lex. II., B, 8, *b.*

11. Quo modo = *eum modum quo.* Rd.

12. Filii, the elder of his two sons, an able general in the second Punic war, and consul in B. C. 213. **In manibus,** *in*

Page

everybody's hands, well known. So in line 3, p. 92; otherwise in line 12, p. 16, and line 26, p. 23. See Lex. *s. v.* 11

13. Laudatio, sc. *funebris,* his eulogy at the funeral of his son.

14. Contemnimus, i. e. in comparison with him: *must we not esteem him more highly than all philosophers?* Som. **In luce,** *in public.*

15. In oculis, *in the presence of.* Lex. *s. v.* Cf. *De Off.* III., i. 3. **Intus—praestantior,** explained by the following sentences.

16. Qui sermo, *what a talent for conversation!* **praecepta,** *for imparting instruction!* Som.

17. Notitia, *acquaintance with.* **Scientia** implies a thorough knowledge of its object. D. *s. Cognitio.* **Iuris augurii** was the phrase for the science of the augurs, which was contained in the *Libri augurales.*

18. Ut—Romano, *considering that he was, etc.*

19. Domestica, i. e. in Italy; **externa,** those which belong to the history of other States. Usually *domestica bella* are *civil* wars; *externa,* foreign wars in which Rome was engaged. Rd.

20. Ita, explained by **quasi—neminem.** It does not qualify **cupide.** Rd.

21. Divinarem. See p. 8, line 17, **confeceris,** note. **Id.** C. 116, 6, *b*; H. 445, 7; A. 200, *e*; G. 616, Rem. 2.

22. Fore. C. 70, 3; H. 204, 2; A. 119; G. 112. **Unde** may be used for *a quo* after a demonstrative or indefinite pronoun. M. 317, Obs. 2. **Discerem.** See p. 7, line 14, note.

Chap. V. 23. Quorsus—haec, sc. *pertinent,* one of those expressions in which the ellipsis of the verb has become a general usage. It *may* be omitted in familiar and every-day discourse, in any of those leading propositions in which an accusative or other words qualifying the verb sufficiently point it out, and in which it is desired to attain the greatest brevity. M. 479, *d.*

24. Dictu. C. 254; H. 547, 1 and 2; A. 303; G. 437, Rem. 1.

26. Scipiones = *men like Scipio.* **Expugnationes.** The plural of abstract nouns is much more common in Latin than in English, to denote a repetition of the same thing or its existence in different objects. M. 50, Obs. 3. The accusative is the regular construction of the *thing* with *recordor.* See p. 42, line 11, note.

Page

27. **Pedestris.** See Lex. *s. v.* I., B.

12 1. **Etiam quiete**, i. e. in private as well as in public life. **Pure**, *virtuously*. **Et** simply connects two co-ordinate words or clauses, without any additional signification whatever.

2. **Atque** puts forward the second member somewhat more forcibly in comparison with the first, as distinct from it and equally important. Yet this accessory signification is often not to be recognized, especially with the shorter form **ac**. M. 433. **Eleganter**, lit., *with correct choice* or *tastefully*, refers here more especially to *intellectual pursuits*. **Placida**, the opposite of *turbida;* **lenis**, of *vehemens*. D. s. *Mitis*.

3. **Uno et octogesimo.** For the order of the words, see C. 55, 6; H. 174, foot-note 3; A. 94; G. 94, 4. In such a combination as this, *unus* is more frequent than *primus*. M. 74.

4. **Scribens**, *while writing*. C. 249; H. 550; A. 290, *a*; G. 278.

5. **Panathenaicus.** In this he recounts the services Athens has rendered Greece in every period of her history. **Quarto—dicit**, sc. in *Panath.* ch. 1, 3.

7. **Gorgias**, of Leontini in Sicily, a noted sophist, though he called himself a rhetorician.

9. **Cessavit**, *was he inactive*. See Lex. *s. v.* II., A.

10. **Quaereretur** is in the imperf. instead of the pluperf. tense, because the inquiry is conceived as continuing until the desired answer is given. Lr.

12. **Docto**, implies cultivation as well as mere knowledge. Rd.

16. **Fortis**, *spirited*. **Spatio—supremo**, *at the end of the course*. C. 113, 10; H. 440, 2, Notes 1 and 2; A. 193; G. 287, Rem.

17. **Olympia**, *in the Olympic games*, a substantive in the accus. plural. Cf. the Greek Ὀλύμπια νικᾶν. In place of a substantive (in the accusative), of kindred origin or meaning with the verb, *an attribute* of such a substantive can also be used. Kühner's larger Gr. 278, 2. **Senio**, old age as a time of debility. D. *s. Vetus*. **Confectus.** For the quantity of the final syllable, see p. 5, line 6, **plenus**, note.

19. **Quem.** See p. 42, line 11, note.

20. **Hi consules**, i. e. *the present consuls*. So p. 30, line 11, **huius Scipionis**, *the one now living*. *Hic* denotes what is nearest

Page

to the speaker in place, time, or thought. M. 485, *a*. See Introd., p. 104. **T.** (Quintius) **Flamininus,** to be distinguished from the one mentioned in chapter I. Their relationship is not known. 12

22. Iterum refers to Philippo only. He was consul in B. C. 186 and in 169, ambassador to Macedonia in B. C. 183, and afterwards, for a time, commander-in-chief in the Macedonian war.

23. Legem Voconiam, proposed by the tribune, Q. Voconius Saxa, B. C. 169. Extant statements of its provisions are imperfect. It provided that no person included in the census should make any female his heir, or leave a larger legacy to any person than the *heres* should take. It was designed to check the extravagance of women and the alienation of wealth from the old families. Dict. Antiqq.

24. Lateribus, *lungs.* **Suasissem,** a characteristic thing for Cato to do. His speech was still extant in the time of Livy, and brief fragments of it are now.

1. Etenim forms a transition to a more particular discussion 13
of the subject. Lr. A. 156, *d*. See Introduction.

3. Avocet. Cf. p. 6, line 23, **ferat,** note.

4. Infirmius, sc. *quam antea erat.*

7. Videamus. C. 203, 1 ; H. 484, II. ; A. 266 ; G. 256, 1.

Chap. VI. 8. Rebus gerendis. This phrase more commonly refers to war or political affairs, but may also include, as here, affairs of private life—business of any kind. **Quibus.** A preposition in one sentence applies equally to a following relative or interrogative sentence, provided the verb of the former is also to be supplied. Lr. See also M. 323, *b*, Obs. 1.

9. An iis, etc. The first member of the double question—*Aliisne* or *Omnibusne*—is omitted, and the second member here expects an affirmative answer. *Is it not from those, etc.* M. 453. **Iuventute et viribus,** *youthful strength ;* hendiadys. C. 304 ; H. 636, III. 2 ; A. p. 298 ; G. 695.

10. Res seniles, *employments for old men.* **Vel,** by an ellipsis of a preceding *vel* with its clause,= *even.* M. 436, Obs. **Infirmis corporibus,** abl. absol., instead of a temporal clause.

12. Maximus. See p. 10, line 5, note. **L.** (Aemilius) **Paulus,** surnamed Macedonicus for his victory over Perseus at Pydna

Page

13 and the conquest of Macedonia, B. C. 168; the father of Scipio Africanus Minor.

13. **Filii mei**, Cato's older son, M. Porcius Cato Licinianus, distinguished in the war against Perseus, an eminent jurist afterwards, and a man of unblemished life. He died when praetor-elect about 152 B. C. **Fabricii, etc.**, denote particular individuals, as in line 26, p. 11, *all cannot be Scipios or Maximi.* The men here mentioned were contemporaries and intimate friends and among the ablest and noblest of the public men of the early part of the 3d century B. C. C. Fabricius Luscinus was noted for his generalship and incorruptibility in the war against Pyrrhus. M'. Curius Dentatus triumphed over the Samnites, the Sabines, and Pyrrhus, and was the constructor of the famous tunnel from Lake Velinus to the Nar. Tib. Coruncanius, like the others, held all the high offices of state and was eminent as a jurist and orator.

15. **Defendebant.** For the mood, see C. 214, 5, 2; H. 521, II. 1; A. 325, *a*; G. 582. **Appii Claudii**, censor B. C. 312, builder of the *Via Appia*, the earliest of the paved roads, and the *Aqua Appia*, the earliest of the aqueducts. He was also noted for his promotion of the interests of the plebeians.

16. **Ut** is used because the blindness first developed itself in old age. Lr.; *quod* would merely introduce a statement of fact. C. 208; H. 501, I. 1; A. 332, *a*; G. 558.

17. **Ad pacem**, sc. when Pyrrhus proposed it, through his ambassador Cineas, after victory over the Romans, B. C. 280.

18. **Dicere.** M. 375, *c*, Obs. 2; H. 505, I. 4; G. 551, 2, Rem. 3.

19. **Persecutus est.** See Lex. *s. v.* C. 2, *f*, *β*.

20. **Vobis.** C. 158, 1; H. 384, 4, Note 2; A. 235, *a*; G. 343, 2.

21. **Viai.** For the form, see C. 19, 2; H. 49, 2; A. 36, *a*; G. 27, Rem. 1. For the construction, C. 133, 4, Note 1, *b*; H. 397, 4; A. 216, *a*, 4; G. 371, Rem. 4.

22. **Notum enim**, etc., gives the reason for not quoting further from Ennius.

23. **Oratio**, sc. against peace with Pyrrhus. Plutarch in his Life of Pyrrhus professes to give the substance of it. **Egit.** See Lex. *s. v.* II., D, 8.

25. **Censor—fuisset**, a very unusual thing.

Page

1. Grandem, sc. *natu.* **Et tamen,** i. e. although so old he 14
exhibited, as we have learned, such ability and energy.

2. Adferunt. See Lex. *s. v.* 4.

3. Negant, indicative, to give prominence to the fact; *who deny,* as many actually do. C. 188, 2; H. 503, I, Note 3; G. 627. **Similesque sunt,** omitted in several MSS., yet inserted in most editions without brackets. It is a very rare construction. **Que,** when used to connect propositions, denotes consequence or result,= *and therefore.* **Similes—dicant,** *they resemble any who should say, etc.*

4. Ut si qui, lit., *as those would be if any, etc.* See p. 8, line 17, **confeceris,** note.

5. Scandant. Cum usually has the subjunctive when it expresses a kind of comparison, and especially a contrast, between the leading clause and the subordinate. M. 358, Obs. 3.

7. Sedeat, a causal clause.

9. Velocitate, *nimbleness, dexterity;* **celeritate,** *swiftness.* D. *s. Citus.*

10. Auctoritate, *influence.* **Sententia.** See Lex. *s. v.* I., B. **Quibus** sustains a twofold relation; with **orbari,** abl. of deprivation; with **augeri,** of specification.

12. Nisi forte, ironical with the indicative, introducing a case which is, in fact, inadmissible; *unless you suppose.* M. 442, *c,* Obs. 1.

15. Quae, sc. *bella.*

16. Male cogitanti, *which has now for a long time been designing mischief.* C. 189, 7; 251, 1; H. 467, III. 2; 549, 4; A. 276, *a*; 292; G. 671. **Multo ante,** sc. it is declared.

18. Quam. The relative here, as frequently, introduces a sentence, where in English no conjunction is used. See p. 6, line 24, **qui,** note.

19. Reservent. For the tense, see C. 203, 2; H. 483, 1 and 2; A. 267; G. 253. **Avi reliquias,** *what your grandfather left unfinished;* i. e. the destruction of Carthage, which four years later, at the close of the third Punic war, he accomplished. The reference in **avi** is to P. Corn. Scipio Africanus Major, the ablest general of the second Punic war, the conqueror of Hannibal, and the greatest of the Romans with the exception of Julius Caesar. His elder son (see p. 22, line 14) adopted the

Page

14 younger son of L. Aemilius Paulus, whose name thus became P. Corn. Scipio Aemilianus Africanus Minor, and whom Cato is represented as addressing here. See p. 6, line 22.

20. Sextus et tricesimus, i. e. B. C. 185, as the date of Cato's discourse was B. C. 150. This agrees with the statements of time in the following sentence, (taking **novem annis** to mean *nine full years* intervening, as in line 25, p. 13, and line 9, p. 26,) since Cato was censor B. C. 184, and consul B. C. 195. Most of the MSS. and O., however, read *tertius.* The year of Scipio's death is uncertain. Livy placed it in B. C. 185, Valerius in B. C. 187, and Polybius in B. C. 183, and this last is most probably correct. Dict. Biog. But the numbers III. and VI. are frequently confounded in the MSS.

26. Poeniteret. For the tense, see C. 215, 4, 1; H. 510, Note 2; A. 308, *a*; G. 599, Rem. 1; M. 347, *b*, Obs. 2. **Enim** introduces the reason for the omitted negative answer to the preceding question. **Excursione,** *skirmishing.* Rd.

15 **1. Quae.** For the gender, see C. 114, 4; H. 445, 3, Note 1; A. 187, *b*; G. 616, 5.

3. Senatum, i. e. the assembly of *elders.* **Ii — gerunt,** i. e. the Spartan Senate, which consisted of twenty-eight members over sixty years of age and the two kings.

5. Quod, strictly accus. of specification, but used before **si** and other particles merely as a copulative to denote the connection of the thought with the preceding. M. 449. **Voletis,** future tense, which is always used in Latin in a subordinate clause when it occurs in the principal clause, where in English the present is often used with less exactness. M. 339, Obs. 1.

6. Externa, i. e. the history of other nations.

9. Cedo. C. 86, 14; H. 297, III. 1; A. 144, *f*; G. 190, 4. The line which it introduces is an iambic tetrameter acatalectic, in which the spondee and its equivalents are admitted in every foot except the last. C. 296, 1; H. 625; A. 366, *b*; G. 756. **Qui.** C. 62, 9; H. 188, 2; A. 104, *c*; G. 103, Rem.

10. Naevii, an epic and dramatic poet of the 3d century, B. C., a friend of Cato, and of the same party in politics and literature. **Ludo,** i. e. the title of a particular play. So Br., Lr., Som., and Mommsen read. Several MSS. have *libro;* others, followed by O., have *ludo,* i. e. the general name for a dramatic

Page

composition. Besides regular dramas, Naevius seems to have written entertainments called *Ludi* or *Satirae*. Dict. Biog. 15

12. Proveniebant, etc., another iambic verse thus divided by Lr.:

Proveni|ebant | orat|ores | novi | stulti ado|lescen|tuli.

Novi, *inexperienced.*

13. Aetatis. C. 135; H. 401, Note 2; A. 214, *c*; G. 365.

Chap. VII. 15. At often introduces in a new proposition an objection started by one's self or another, or the answer to an objection. M. 437, *c*. See p. 22, lines 10 and 12; p. 39, lines 17 and 18. Here it is alleged that the failure of the memory is another fact proving the first charge against old age. **Nisi, etc.**, one of the instances where it is immaterial whether *nisi* or *si non* is used. For the usual distinction, see C. 215, 1, Note 1; H. 508, 3; A. 315, *a*; G. 592.

18. Qui Aristides esset, is, with the antecedent of **qui**, the direct object of **salutare**. C. 126; H. 373, 1; A. 239, *a*; G. 334.

19. Lysimachum, the father of Aristides. **Equidem**, *For my part*, generally used with the first person of the verb.

20. Sunt = *vivunt.*

21. Sepulcra, i. e. the inscriptions on them. **Legens**, sc. to obtain materials for his *Origines*. **Quod aiunt**, like *ut aiunt*, introduces a proverbial saying, it being a common belief that a loss of memory was caused by such reading.

22. Perdam. C. 213; H. 498, III., Note 1; A. 331, *f*; G. 552. **His legendis.** C. 252, 13; H. 544, 1; A. 301; G. 432.

24. Senem, in apposition with **quemquam**, which is emphatic.

1. Quid—senes, sc. *tibi videntur: What do you think of old men as lawyers, etc.?* Rd. 16

3. Manent, made emphatic by its position. **Ingenia**, *powers of intellect.*

4. Modo. See Lex. *s. v.* I., B, d, and C. 217, 3; H. 513, I.; A. 314; G. 575.

5. Claris, eminent for patriotic services; **honoratis**, distinguished by holding the high offices of the State. See D. *s. Celeber*. Statesmen are contrasted here with literary men and philosophers. **Privata** is contrasted with **honoratis** and **quieta** with **claris**.

Page

16 7. **Quod**, instead of *cujus rei*, an objective genitive. M. 314.

8. **Filiis**, sc. Iophon, prompted by jealousy because of his father's affection for a grandson, Sophocles, the child of Ariston.

9. **Male — solet**, *fathers mismanaging their property are wont to be forbidden the control of their estates.*

10. **Patribus**, dative; **bonis**, ablative of separation—a mixture (after **interdici** only) of the usual double construction of a dat. and accus., or accus. and ablat. after a few verbs. M. 261, *b*; C. 152; H. 384, II. 2; A. 225, *d*.

12. **In manibus habebat**, *was still engaged upon*. See Lex. *s. Manus*, and cf. p. 23, line 26; *Epist. ad Att.* 13, 47: *Ea, quae in manibus habebam, abieci.* This clause explains why the judges had not yet witnessed the exhibition of the play in the theatre; while **proxime scripserat** (**13**) states a fact which would prove his soundness of mind at the time of the trial. Lr. This play was written, however, as is now universally acknowledged, many years before, and only enlarged near the close of his life, with the insertion of political and personal allusions. Som.

15. **Liberatus**, *acquitted*. Lex.

17. **Simonidem, Stesichorum**, Greek lyric poets, the former of whom died B. C. 467, at the age of ninety, the latter about 560 B.C., at the age of eighty or more.

18. **Isocraten, Gorgian**, the reading of MSS. and the best critical editions. But these endings are less frequent in prose than **em** and **am**. See M. 35, Obs. 2, and 45, 2, *d*.

21. **Diogenem**, one of three Athenian philosophers sent to Rome B. C. 155, to negotiate for the remission of a fine imposed for the destruction of Oropus.

22. **Stoicum**, to distinguish him from Diogenes the Cynic.

25. **Age**. See Lex. *s. v.* II., D, 12, *b*. **Ut—omittamus**. M. 440, Obs. 6. **Possum**. C. 196; H. 476, 4; A. 311, *c*; G. 246, Rem. 1.

26. **Ex agro—Romanos**, *country-bred Romans* (i. e. Roman citizens) *belonging to the Sabine district*. Rd.

27. The negatives **numquam** and **non** do not destroy each other, because the former is in a general negation which is repeated distributively with the single terms. M. 460, Obs. 2.

Page

1. **Maiora,** *more important.* **Serendis—fructibus,** ablat. of specification. Here, as generally in the oblique cases, the gerundive has the meaning of a continued passive state, and supplies the place of a present passive participle. 17

2. **His,** the reading of one MS. adopted by Br. and Som.; sc. *employments just mentioned,* contrasted with **eis** in line 4. *Aliis* (sc. other than those referred to in line 4) is the reading of most MSS. and adopted by O. and Lr.

6. **Serit, etc,** the reading of Br., O., and Som., following the uniform reading of the MSS. in the *Tusc. Disp.* I. 31, where this line is also quoted. Many MSS. here have *saeculo* for **saeclo.** The metrical difficulties of the line have led some critics to suppose that Cicero had no regard to the arrangement of the words in the original. By others several different explanations of the metre have been given as follows: 1st. The line consists of Bacchiuses—the final syllable of **serit** lengthened by the ictus, and that of **saeclo** being a case of systole; 2d. The line is a comic iambic trimeter—the diphthong in **quae,** by exception to the rule for synaloepha, not elided, but shortened, and the first syllable of **prosint** being a case of systole; 3d. **Serit** is the last word of one verse, and the rest of the quotation forms another —a Cretic tetrameter verse—with the older form *prosient* instead of **prosint.** M. remarks that the combination of syllables called the Bacchius is not properly a foot; and that the comic poets treated the metres (with reference to the feet which may be used, etc.) with great freedom, so that the metrical reading and explanation of their verses is often very difficult. 499, *d*, Obs. 1, foot-note, and 502, *a*, Obs. 2. **Alteri saeclo,** *the following generation.* Lr. **Quae—prosint,** a relative clause of purpose. C. 206; H. 497, I.; A. 317; G. 632.

7. **Statius,** considered by Cicero, Varro, and others one of the ablest Roman comic poets; d. B. C. 198. In lines 12 and 19 his other name is given. **Noster,** sc. fellow-countryman. **Dubitat,** the reading of the MSS., Br., O., Lr. Some editors read *dubitet;* but the reply seems to be quoted in substance from the play.

Chap. VIII. 13. **Illud,** sc. the following lines. C. 116, 2; H. 450, 4; A. 102, *b*; G. 292, 2. **Idem,** sc. Caecilius.

14. **Edepol, etc.** These verses and those in lines 20 and 21

Page

17 are iambic trimeters. See p. 15, line 9, note, and C. 296, 2; H. 622, 3; A. 365, *b*; G. 754, Rem. 1. **Viti**=*mali.*

16. Diu. C. 276, 1; H. 608, III.; A. p. 300; G. 721. **Videt** agrees with a subject implied in **senectus.**

18. Adulescentia, by metonomy for *adulescens*, a rare usage, though frequent in similar abstracts, as *senectus, iuventus.* Lr.

21. This line may be scanned

Senti|re ea ae|tate ip|sum esse odi|osum al|teri

—the final **e** in **sentire** and the **a** in **ea** being cut off by synaloepha. **Ipsum esse,** the emendation of Bothe, adopted by Br. Other readings are *esse se* (three MSS. and O.), *eumpse esse* (Lr., Som., and Fleckeisen), *eum se esse*, and *esse* (MSS.).

23. Indole denotes the disposition as the beginning of individuality and susceptible of improvement. D. *s. Ingenium.* **Senes,** i. e. *when they become old.*

18 **1. Coluntur** rather implies the external marks of respect; **diliguntur,** the inner feeling of affection. Rd.

4. With **sed** Cato returns from the digression at the beginning of the chapter to the refutation of the first objection, which from the illustrations he has given he infers is groundless. Som. **Ut—sit.** C. 231; H. 529, 1; A. 334; G. 469.

6. Moliens differs from **agens** in implying the bringing into existence of some object. Rd.

7. Quid. In certain transitions with this word, an ellipsis of *dicam de iis* followed as here by *qui, what shall we say of those who*, or of *dicam de eo* followed by *quod, what shall we say of this that*, is common. It may be rendered in various ways, as *Nay even, Moreover.* M. 479, *d*, Obs. 1.

8. Ut videmus, for *ut Solon fecit quem videmus.* Rd. **Gloriantem.** Notice the use of the participle here, while the infinitive **uti** occurs in line 13. See p. 6, line 22, note; also H. 535, I. 4; A. 292, *e*; G. 536.

10. Senex, *in my old age.*

11. Quas quidem, etc. See Introduction, p. 75. **Sic,** to be taken with **quasi cupiens,** *thus*, viz., *like one desiring.* Rd.

13. Exemplis, *pro exemplis.* Rd. **Quod** refers to the idea in **aliquid addiscentem,** line 9.

Page

14. Vellem, potential subjunctive. The tense indicates that the wish cannot be realized. M. 350, *b*, Obs. 1. 18

15. Discebant, sc. *canere*. **Fidibus,** ablative of the instrument. M. 228, *a*, Obs., foot-note.

Chap. IX. 17. Nec, not a mere adverb, but a negative conjunction, indicating a transition to *the second topic*—**locus alter**—and belonging to the whole sentence, while **quidem** belongs only to **nunc**. Lr. **Desidero,** *I feel the need of.*

18. Alter, *the second.* Cf. p. 13, line 3. **Non** here strengthens the negation, a rare exception to the general usage and apparently derived from the language of common life. For the two usual exceptions, see p. 9, line 22, note, and p. 17, line 1, note.

19. Plus strictly denotes quantity, but is also used in the sense of *magis*, denoting degree. M. 305, **c**, Obs. 2.

20. Quod est, sc. *tibi*. **Agas.** C. 202, 1; H. 486, III.; A. 309, *a*; G. 250. The second person singular of the subjunct. is used of an assumed person representing a single indefinite subject, which is imagined, and, so to speak, addressed, in order to express something indefinite. In principal clauses this form is found in conditional discourse (as in line 12, p. 19), in potential expressions (as in line 34, p. 79), in commands and prohibitions (as in line 16, p. 21); in subordinate clauses, also with conjunctions and relatives (as here and in line 2, p. 40). M. 370, and 494, Obs. 5.

22. Milonis, an athlete of the 6th century B. C., of extraordinary strength; six times victor at the Olympic, and as many at the Pythian games.

25. At implies an ellipsis: "These young men's muscles are powerful," *but, etc.* Rd. **Vero,** used in emphatic answers. M. 454.

26. Nugator, one who talks nonsense, *fool.*

1. Sex. Aelius, sc. Paetus Catus; consul B. C. 198, a celebrated jurist and orator, author of the "*Ius Aelianum*," probably the earliest commentary on the "Twelve Tables." **Coruncanius.** See p. 13, line 13, note. 19

2. Modo, as a particle of time, has a relative value, denoting a time nearer than that of some person or thing mentioned before. On p. 36, line 12, **nuper** is used with reference to the

Page

19 same man (Crassus). Generally, however, **modo** denotes a time more recent than **nuper**. D. *s. Nuper*. **Crassus**, though much nearer in time than Coruncanius, died thirty-three years before the date of this discourse. He was consul B. C. 205, a general against Hannibal in Southern Italy, a learned jurist and eloquent orator.

3. **Praescribebantur**, *explained* or *interpreted* for their fellow-citizens, as the jurists were wont to in their professional opinions (L.); according to others, *proposed* in the popular assemblies, (as in line 15, p. 14.) The former meaning accords with the custom of the times and the character of these men; the latter seems to agree better with the usual meaning of the verb in classic prose.

4. **Provecta**, *made progress, increased*. Som.; *continued, remained*. So Rd., who remarks that the other meaning would require the imperfect. **Prudentia** = *iurisprudentia*.

5. **Orator**, i. e. eloquence of expression. The word is made emphatic by its position, as is also **est**.

7. **Omnino**, concessive, *to be sure*. Som. See Lex. *s. v.* II. B.

9. **Et** = *et tamen*. **Sed tamen**, i. e. even when what has just been stated is *not* the case (thereby implying that it *is* not always).

10. **Decorus**, predicate of **senis—remissus**. **Sermo**, *style of speaking*. See Lex. *s. v.* II.

11. **Composita**, *unimpassioned*.

12. **Quam exsequi**, i. e. *attain excellence in speaking, eloquence*. **Nequeas**. *Queo* is used generally only in negative clauses and far more rarely than *possum*. M. 159, Obs. 1. For instances of its affirmative use, see p. 20, line 20, and p. 82, line 12. According to D., *possum* denotes ability as a consequence of power and strength, *queo*, of complete qualification.

13. **Scipioni et Laelio**, here, representatives of all young men desirous of knowledge.

14. **Studiis iuventutis**, the abstract for the concrete. **An**. See p. 13, line 9, note.

16. **Instituat**, *educate*. **Officii munus**, *performance of duty*. **Munus** is used in a similar way on p. 22, line 11, and p. 41, line 6, where the phrase may be rendered *function of duty*, or *any business which duty requires*. Strictly, when the two are con-

Pgae

trasted with each other, *officium* denotes an employment impos- 19
ing *a moral*, *munus*, *a political* obligation, undertaken merely as a charge or office; e. g. on p. 22, line 2.

18. Cn. et P. Scipiones, brothers, the former commanding the army in Spain early in the second Punic war, the latter (father of Africanus Major) at the battle of the Ticinus and from B. C. 217, with his brother in Spain, until they were both slain B. C. 211.

19. L. Aemilius, sc. Paulus, the father of Macedonicus.

22. Vires, i. e. *physical strength.*

25. Cyrus, the elder, conqueror of Babylon, founder of the Persian empire about the middle of the 6th cent. B. C., and benefactor of the Jews. **Quidem,** *for instance.* **Apud,** *in a work of.*

26. Cum—esset, concessive and an adjunct of the following clause.

27. Negat, etc., from the Cyropaedia, VIII. 7. For the tense, see C. 189, 3; H. 467, 3; A. 276, *f*; G. 220.

2. Metellum. L. Caecilius Metellus, victor at Panormus in 20
the first Punic war, thus establishing Roman supremacy in Sicily. **Memini puer,** *I remember from the years of my boyhood.* M. 408, *b*, Obs. 2.

5. Esse. The present infin. is commonly used after *memini* (which has the signification of a present) when one has been an actual witness of the thing remembered; as if the meaning were, *I noticed, when the transaction took place, that, etc.* M. as above. Otherwise the perfect is used. **Viribus,** predicate ablat. of characteristic. C. 134, Note 1; H. 419, II. 2; A. 251, *a*; 215, note; G. 402, Rem. 1; 364, Rem.

6. Requireret. See p. 18, line 17, note.

7. Mihi, dat. with the infin. mood, after **necesse est,** because the person is to be made emphatic, Lr. **Dicere.** Either the infin. or the subjunct. without *ut* may follow *necesse est.* M. 373, Obs. 1. **Id,** i. e. *de se ipso dicere.*

Chap. X. 9. Ne here suggests the answer *yes.* C. 258, 2; H. 351, 2; A. 210, *d*; G. 456, Rem. 1. **Ut—praedicet.** Cf. Iliad, I. 260 *et seqq.*; XI. 668 *et seqq.*

10. Iam marks time definitely with respect to another time. Here = *already.*

Page

20 **11. Aetatem** might seem to express only duration of time, but as the passive forms also occur, e. g. *tertia vivitur aetas,* it will be better to consider **vivere** as transitive = *spend in living.* M. 223, *c,* Obs. 4.

12. Praedicans, equivalent to a conditional clause. **Insolens,** *arrogant.*

13. Ut ait Homerus. Cf. Iliad, I. 249.

15. Et tamen, i. e. notwithstanding his old age. It refers to **tertiam aetatem, etc.,** above. **Dux ille,** sc. Agamemnon.

16. Nusquam, i. e. in Homer. Cf. Iliad, II. 371. **Aiacis.** The gen. of the names of living beings almost always follows **similis** in Cic. and the earlier writers, and the gen. or dat. indiscriminately of other nouns. M. 247, *b,* Obs. 2. In the *Tusc. Disp.* I. 33, 81, the *same* case is used, though the two kinds of resemblance (external and internal) are contrasted; while in the *De Nat. Deor.* II. 59, 149, *both* cases are used in the same sentence, though the same kind of resemblance is meant. From the age of Livy, however, the use of the dat. became more and more frequent, so that the gen. occurs in hardly a single passage in Virgil or Horace. Chase, Cic. *Tusc. Disp.*

17. Si acciderit. See p. 21, line 15, note.

19. Idem. C. 124, Note 1; H. 371, II. 2; A. 240, *a;* G. 331, 2.

20. Posse. So all but two MSS. and Lr. and Rd. Other editors prefer the reading *possem.* M. remarks that *volo* is commonly used with the subj. without *ut* only in short and unambiguous expressions, otherwise with the accus. and infin. 372, *b,* Obs. 2; C. 242, 2 and 3; H. 535, II., note; A. 331, *b*; G. 546. The same references apply to **habeat,** line 16.

22. Miles bello, etc. See p. 10, line 12, and Introduction, p. 101.

24. Tribunus. More probably *Legatus.* Cf. Livy xxxvi. 17. **Depugnavi.** C. 228, 5; H. 524, 2, 2); A. 336, *b.*

25. Sed tamen, etc. Notice the transition to the *Oratio Recta.*

27. Curia, *the senate-house;* the Curia Hostilia, usually, until the time of the empire. It stood on the north side of the Forum, and took its name from king Tullus Hostilius, the builder. Dict. Geog. **Non—desiderat,** i. e. I am still at my post there, and able to discharge the duties of my profession.

Page

3. **Fieri.** C. 209, 3; H. 535, II.; A. 331, *a*; G. 546, Rem. 1. 21

4. **Mallem.** See p. 18, line 14, note. Of course the intended meaning of the proverb is true: One must in youth have something of the prudence and temperance of an old man, if he would live to a great age. Cato replies as if the sentiment were that one must early form that habit of inaction which is often characteristic of the aged.

6. **Cui**, dative of disadvantage, denoting that what is asserted by the predicate holds good *in reference to* some particular person or thing. M. 241. **Fuerim occupatus**, i. e. to whom I have refused my services on the ground that I was overloaded with work. Som. For the mood, see p. 11, line 22, **discerem**, note.

9. **Idcirco**, *for this reason.* It refers here to the preceding statement; sometimes to a following one. **Moderatio**, *a proper regulation.*

10. **Adsit.** For the mood, see p. 16, line 4, **modo**, note.

11. **Ne** = *ναί*, *verily*, stands only at the beginning of a sentence, and before the personal or demonstrative pronouns.

12. **Olympiae**, locative case, as if the name of a town.

13. **Bovem. Utrum igitur.** So Manutius followed by Br., Lr., and Som. O. adopts the reading of four MSS. *bovem vivum. Igitur.* Three other MSS. have *bov. viv. Utr. igit.* **Has**, sc. of Milo, who was a resident of Crotona, where his contemporary Pythagoras established his school.

15. **Denique**, *In short.* **Utare**, as well as **requiras**, is subjunctive of desire, the subject being indefinite. Otherwise this use of the second person pres. subjunct. active, instead of the imperative, is rare. M. 385 and 386, Obs. 1. **Adsit.** C. 226; H. 529, II., Note 1, 1); A. 342; G. 666.

16. **Nisi forte.** See p. 14, line 12, note.

18. **Aetatis**, *life.* See p. 9, line 26, note. **Eaque.** M. 484, *c*; H. 451, 2; A. 195, *c*; G. 293, 2.

19. **Simplex**, *plain.* **Tempestivitas.** See Lex. *s. v.*

20. **Ferocitas**, *impetuosity.*

21. **Constantis aetatis**, *middle age.* **Maturitas**, *ripeness*, i. e. of intellect or judgment. Rd.

22. **Naturale—habeat**, *bring with them* each *some gift of nature.* Rd. **Suo**, *the fitting.* C. 115, 5; H. 449, 2; A. 197, *b*; G. 299, Rem.

Page

21 **24. Tuus avitus,** i. e. of your grandfather, Africanus Major; with whom, on his invasion of Africa, Masinissa formed an alliance against Carthage. According to Polybius, Masinissa was in B. C. 150, eighty-eight years old, and died two years later.

26. Equo, ablat. of manner or means.

22 **1. Capite,** predicate ablat. of characteristic. See p. 20, line 5, note. **Siccitatem,** for which we have no word that I know, means a hard, elastic, firm condition of the flesh, the result of a good constitution maintained by exercise and temperance. L.; *wiriness.* Rd. See Lex. *s. v.*, I. B. 3.

2. Officia et munera. See p. 19, line 16, note.

Chap. XI. 5. Sint, subjunct. of concession. C. 204, 2; H. 515, III.; A. 266, *c*; G. 257.

6. A, *from, of.*

8. Non modo. For the omission of a second *non* here, see C. 256, 3; H. 552, 2; A. 149, *e*; G. 484, 3, Rem. 1.

10. Cogimur, sc. *facere.* **At multi, etc.,** an objection, the reply to which begins with the next sentence.

12. Senectutis, valetudinis. C. 162, 3; H. 391, II. 4; A. 234, *d*; G. 356, Rem. 1.

15. Ni is antiquated; but occurs in certain expressions of legal phraseology and of daily life, and in some few other instances. M. 442. *c.* **Alterum,** *second,* i. e. to his father. See p. 14, line 19, note.

16. Illud, neuter by attraction of *alterum lumen.* Lr. Roby, II. 1068; C. 113, 5; H. 445, 4; A. 195, *d*; G. 202, 5. The inscription to the memory of this Scipio, found in 1780 in the family tomb near the Via Appia, has been rendered by Donaldson in his "Varronianus," as follows:

> The priestly symbol decked thy brow:
> But oh! how brief a share hadst thou
> Of all this world can give:—
> Honor, and fame, and noble birth,
> High intellect, and moral worth:—
> Had it been thine to live
> A lengthened span, endowed with these,
> Not all the stately memories
> Of thy time-honored knightly line
> Had left a glory like to thine.

Page

Hail! Publius, Publius Scipio's son! 22
Thy brief but happy course is run.
Child of the great Cornelian race,—
The grave is now thy dwelling-place:
And mother earth upon her breast
Has lulled thee lovingly to rest.

19. **Id**, sc. the abstract quality implied in **infirmi.**

23. **Ratio valetudinis,** *regard for health.* **Utendum.** C. 252, 14; H. 544, 2, Note 5; A. 294, *c*; G. 428, 3.

24. **Tantum,** *only so much.*

27. **Menti,** *the intellect;* **animo,** *the soul.* D. *s. Anima.* **Haec.** For the gender, see C. 114, 4; H. 445, 3, Note 1; A. 187, *b*; 195; G. 282.

4. **Ait,** sc. *esse,* a rare omission with this verb. Rd. **Caecilius.** 23
See p. 17, line 7, note.

5. **Comicos.** See Lex. *s. v.* I. B. and cf. *Laelius,* p. 94, line 3.

6. **Hoc,** *by this,* the reading of four MSS. and adopted by Br. and O.; ablat. of means. Lr. and Som., following two MSS., read *hos.* **Dissolutos,** *imbecile.* **Quae,** sc. the qualities implied in the words immediately preceding.

7. **Inertis,** *lazy;* **ignavae,** *spiritless.* D. *s. Ignavia.*

8. **Petulantia,** *waywardness.*

10. **Ista** indicates contempt. C. 116, 5; H. 450, 1, note; A. 102, *c*; G. 291, Rem.

11. **Levium,** *weak* by nature.

12. **Robustos,** i. e. *of mature age.* Lr.

13. **Clientelas.** See Lex. *s. v.* b. **Appius.** See p. 13, line 15, note.

14. **Et—senex,** *though both blind and old.* Rd.

17. **Verebantur** differs from **metuebant** in denoting a reverential fear. See D. *s. Vereri.*

19. **Patrius,** *of our ancestors.*

20. **Ita = Ea lege,** *Only on this condition.* M. 442, *a.*

21. **Emancipata.** So Fleckeisen (*Neue Jahrb. für Philol.* 1867), Som., Mommsen, and Rd. See Lex. *s. v.* II. B. and *s. Mancipo,* I. The text of Orelli has *emancipaverat* in Cic. *De Fin.* I. 7, 24, without giving any various readings, and *emancipatum* in Cic. *Phil.* II. 21, 51. In Hor. *Epod.* ix. 12, *emancipatus* occurs in all the MSS., according to Geo. Long; and in all these

Page

23 passages the idea must be that of transference to the possession of another or sale. *Mancipata*, however, is the reading of all the MSS., and is adopted by Br., O., and Lr., on the ground that the legal transference of the ownership of a thing was called *mancipio dare*, for which *mancipare* is sometimes used as an equivalent. Dict. Antiqq. *s. Mancipium.* Cf. Hor. *Epist.* II. 2, 159: *Quaedam, si credis consultis, mancipat usus.*

23. **Senile aliquid**, *something of the wisdom of old age.*

24. **Quod sequitur**, *strives for this*, sc. to retain something of the youthful spirit along with the mature wisdom of age.

25. **Animo.** C. 180; H. 424; A. 253; G. 398.

26. **Mihi.** Dat. of possessor. **Originum.** See Introduction, p. 103. **In manibus**, i. e. I am at work upon it. See p. 16, line 12, note.

24 2. **Defendi**, here and often, to *conduct* a case whether the client be defendant or plaintiff. Rd. **Cum maxime**, a strengthened *maxime*, i. e. *tam conficio quam* **cum maxime.** Arn. See Lex. *s. Cum*, I. G.

3. **Augurium**, the reading of one MS., adopted by Br., Lr., and Som. It also occurs in line 17, p. 11, and *Epist. ad Fam.* III. 9, 3, and has in its favor the form of the next word **pontificium.** Most MSS., however, with O., read *augurum. Ius* was divided by the Romans into *ius gentium* and *ius civile;* the latter into **ius civile** in the narrower sense, and *ius pontificum*, or the law of religion, in general; and this last again into **ius pontificum** in the stricter sense, and **ius augurium**, or the law of augury.

9. **Adsum**, used technically of legal assistance rendered in court.

10. **Multum et diu.** See p. 9, line 26, note.

14. **Possim.** C. 209, note; H. 501, II. 1; A. 332; G. 557.

15. **Viventi** has been generally explained as agreeing with a dative of the agent (understood) depending on **intellegitur.** But that is a very rare construction in Cic. with the simple tenses. C. 157, 1, note; H. 388, 3; A. 232, *a*; G. 352, Rem. According to Madvig, it depends on **obrepat.** Rd. regards it as a *dativus commodi* depending on neither verb: *as regards one who lives.*

16. **Obrepat.** See p. 18, line 4, note. **Sensim—senescit**

Page

Freund regards the phrase **sine sensu** as "an etymologico-exegetical gloss, though a very rare one." But it has the authority of the MSS.; the meaning of **sensim sine sensu** is very evident, though an etymological contradiction; and similar instances of alliteration are frequent. Cf. p. 33, line 5. 24

Chap. XII. 20. Dicunt. Subordinate clauses denoting a fact and in apposition to the subject or object of a verb (except a verb of feeling or saying), are often put in the indicative with quod. Roby, II. 1701. **Munus,** *favor, service,* which is rendered of free will; here, and frequently (cf. pp. 10, line 17, and 25, line 10); elsewhere an obligatory service (cf. p. 19, line 16, note).

21. Aetatis, *old age.* See p. 9, line 26.

23. Archytae, a Pythagorean philosopher and mathematician as well as general and statesman, admired for his integrity and virtue, a contemporary of Plato, who is said to have been indebted to him for some of his views. See Dict. Biog.

25. Tarenti, locative case. C. 148, 1, note; H. 425, II.; 51, 8; A. 258, *c*; G. 412.

26. Capitaliorem, *deadly.*

27. Voluptatis depends on **avidae.** C. 136, 2; H. 399, I. 1; A. 218, *a*; G. 373.

1. Temere et ecfrenate, *without reason and without restraint.* 25
Potiendum, sc. *voluptate.*

2. Incitarentur. For the tense, see C. 234, 3; H. 495, V.; A. 287, *d*; G. 517, 2.

4. Scelus, an offense against others. Rd. defines **scelus** as looking chiefly to the criminal intention, whether carried into action or not; **malum facinus** to the completed crime.

5. Facinus, a daring deed of evil. **Libido,** a blind or irrational desire. D. *s. Cupido.*

7. Flagitium, an offense against one's self, a shameful act. D. *s. Delictum.*

8. Sive, sive, connect only nouns and adverbs, and leave it undecided which member is the right one, as a thing of no importance as far as the purport of the sentence is concerned. M. 436, Obs.

10. Muneri ac dono. The difference of meaning between these words is often hardly perceptible. *Donum,* perhaps, im-

Page

25 plies the *fact* of giving; *munus*, the generosity of the giver. Rd. Cf. p. 10, line 16, note.

11. Temperantiae, *self-control.* It denotes the due government of the passions and appetites of our nature. It is akin to *sapientia.* D. s. *Modus.* Cf. Cic. *Tusc. Disp.* IV. 9, 22: *Temperantia sedat appetitiones et efficit ut eae rectae rationi pareant, conservatque considerata iudicia mentis;* and III. 8, 16: σωφροσύνη, *quam soleo equidem tum temperantiam, tum moderationem appellare, nonnumquam etiam modestiam.*

13. Posset. For the mood, see C. 206; H. 497, II. 2; A. 317, *b*; G. 545, 2.

15. Quanta, used by Cicero instead of *quam* with **posse**, to strengthen the superlative of adjectives, only when *tantus* precedes. M. 310, Obs. 3. **Percipi**, *experienced.*

16. Tam diu, dum, *so long as.* See Lex. s. *Dum*, I., B, 1, *b*.

17. Mente, ratione, cogitatione, *thought, reasoning, imagination.* Rd.

20. Longior, *very long continued*, a very rare meaning of the word in Cicero, except with words distinctly referring to time. Rd.

21. Haec is the object of **locutum** (*esse*), and this infinitive depends upon **accepisse.**

22. Caudino proelio, the battle at the pass of the mountains called *Furculae Caudinae* in Samnium, in the second Samnite war, B. C. 321, when the Roman army was defeated and compelled to pass under the yoke.

23. Nearchus, a Pythagorean philosopher, *the host* of Cato after the capture of Tarentum.

24. Hospes, *host.* **Qui—permanserat**, sc. while Tarentum was in the hands of the Carthaginians.

26. Cum quidem = *and indeed at a time when.* Rd. The clause **cum—Plato** is an adjunct of **locutum.**

27. L. Camillo—consulibus, i. e. in the year B. C. 349; but this is extremely improbable, as Plato was then about eighty years old, and died only two years later. His third visit to Sicily, as is generally stated, was in B. C. 361. Of a later one there is elsewhere no evidence. Dict. Biog.

28. Reperio, sc. *in annalibus.* Rd.

26 **1. Quorsum haec.** See p. 11, line 23, note.

Page 26

2. **Magnam—gratiam,** *we ought to feel very grateful.*

3. **Efficeret,** a relative causal clause. See p. 9, line 5, **ferrent,** note.

4. **Oporteret.** See p. 21, line 15, **adsit,** note. **Consilium,** *deliberation.*

6. **Praestringit,** *dims* or *weakens.*

7. **Invitus,** used instead of an adverb (which the English idiom requires), because the state or condition of the subject during the action is described. C. 113, 6; H. 443; A. 191; G. 324, Rem. 6. **Feci, ut,** a frequent periphrasis to express a fact. M. 481, *b*. **T. Flaminini.** See p. 5, line 1, note.

8. **L. Flamininum,** commander of a fleet against Philip of Macedonia, B. C. 198, consul B. C. 192, and governor of Cisalpine Gaul. Cato's censorship, in the exercise of which he degraded Flamininus, was *seven full years* after the consulship of the latter.

9. **Fuisset,** subjunctive by attraction. For the tense, see C. 193, 1; H. 471, 4; A. 324; G. 565. **Notandum.** The most important of the three functions of the censors was the *Regimen morum,* which amounted to a complete superintendence over the public and private life of every citizen. The punishment inflicted by them was called *Nota.* Dict. Antiqq., p. 263. See also Lex. *s. Noto,* II. C.

10. **Consul,** an appositive of time.

14. **Elapsus est.** See Lex. *s. Elabor,* I., B, 2. **Mihi.** See p. 24, line 15, note. **Flacco,** sc. L. Valerius Flaccus, Cato's colleague in the censorship, as before in the consulship, a life-long friend and one of the leaders in the same political party; an able general in Cisalpine Gaul and in Macedonia.

16. **Quae** = *cum ea.* **Imperii dedecus,** because he governed the province in the name of the Roman Senate and people. Som.

Chap. XIII. 20. Fabricium. See p. 13, line 13, note.

21. **Cinea,** a pupil of Demosthenes, a famous orator, and the friend and minister of Pyrrhus, king of Epirus, and his ambassador to Rome. **Quendam,** sc. Epicurus.

23. **Voluptatem,** i. e. *bodily* pleasure—a misinterpretation of the doctrine of Epicurus, which was that pleasure consisting in pure and noble mental enjoyments was the true end of all

Page

26 human actions, and that this was therefore the standard to which they *ought to be referred* in determining their merit.

24. **Quod—audientis,** *and whenever they heard him say this.* Rd.

25. **Samnitibus,** at that time allies of Pyrrhus.

27. **Vixerat cum** denotes a close intimacy of life. **P. Decio,** sc. P. Decius Mus, who was four times consul, and in B. C. 300 the chief advocate of the Ogulnian law which made the plebeians eligible to the offices of pontifex and augur.

27 1. **Se devoverat,** sc. *to death* at the decisive battle of Sentinum in the second Samnite war, B. C. 295, in which he was joint commander with Fabius Maximus.

2. **Eundem,** sc. Decius.

5. **Sua sponte,** *for its own sake,* a rare meaning resulting from its connection with a passive verb. Sh.

7. **Optĭmus quisque,** in connection with a verb conveys the idea of a reciprocal comparison among the persons implied in the statement; i. e. *all good men would seek,* and the better they were, the more earnestly. M. 495, *in fin.*

8. **Quia** regularly introduces a fact; (**10**) **quod,** an allegation; (**14**) **quoniam** has reference to motives. A. 156, *f.*

9. **Vituperatio,** *ground* or *cause for censure.*

10. **Quod—desiderat** is the subject of the preceding **est,** put in this form to make *the fact* prominent. C. 233; H. 540, IV., note; A. 333; G. 525.

11. **Exstructis.** See Lex. *s. Exstruo,* I., A.

13. **Cruditate,** *indigestion.* **Aliquid** here stands after one of those conjunctions which usually require the simple indefinite pronoun *quid,* because of its emphasis, which may be expressed by *really,* or *practically;* i. e. if it is impossible to withdraw ourselves from pleasure *entirely.* M. 493, *a,* Obs. 1.

14. **Blanditiis,** *allurements.*

15. **Divine.** See Lex. *s. v.* 2, b. **Appellat, etc.,** sc. in the *Timaeus,* 69, D.

18. **Duellium,** the form of the word in the MSS. and the best critical editions. Duellius was the commander of the first fleet in the first Punic war, and was victorious in his first naval engagement off Mylae in Sicily, B. C. 260; in commemoration of which the *Columna Rostrata* was erected in the Forum.

Page

21. **Crebro,** *numerous.* Som. See Lex. *s. v.* I., A. Rd. adopts Mommsen's conjectural reading: *cereo;* with **funali,** *the torch-light.* **Funali,** made of papyrus or the fibres of other plants twisted together like a rope, and smeared with wax or pitch. R. **Nullo exemplo,** *without any previous instance of the kind.* 27

22. **Privatus,** i. e. even after his return to private life. Duellius, not content with a triumph of one day, during all his life commanded lighted torches to be carried before him, and flutes to play before him when he returned from dinner, as if he would triumph daily. L. Annaeus Florus, II. 2. Probably these honors were not *assumed* on his own authority, but conferred by a vote of the *comitia tributa.* Rd. Cf. Livy's Epitome (17): *Ei perpetuus honos habitus est, ut reverenti a cena tibicines canerent et funale praeferretur.*

24. **Sodalitates,** here *banqueting-clubs* which celebrated certain yearly religious festivals; a custom which (though the *brotherhoods* themselves were of great antiquity) probably first became common after the date and as a consequence of the event here referred to. Som.

25. **Idaeis.** Mt. Ida in Crete was the earliest seat of the worship of *Rhea,* with whom the Greeks identified *Cybele* (**Magnae Matris**), the mother of the gods. The worship of Cybele was introduced at Rome B. C. 204, when her image was brought from Pessinus in Galatia, and set up in the temple of Victory on the Palatine, and an annual festival in April established in her honor, called *Megalesia.*

26. On the force of **igitur,** see p. 18, line 4, note.

27. **Omnino,** *on the whole.* **Aetatis** = *iuventutis.*

1. **Qua** = *vita.* 28

3. **Sermonibus,** *conversation.*

4. **Epularem,** from *epulae,* the general term.

5. **Convivium,** a social meal. D. *s. Epulae.*

7. **Conpotationem, concenationem.** Cf. *Epist. ad Fam.* IX. 24, 3: *Nec id ad voluptatem refero, sed ad communitatem vitae atque victus remissionemque animorum, quae maxime sermone efficitur familiari, qui est in conviviis dulcissimus, ut sapientius nostri quam Graeci: illi* συμπόσια *aut* σύνδειπνα, *id est, conpotationes aut concenationes; nos convivia, quod tum maxime simul vivitur.*

Page

28 8. **Quod—est**, *which is of the least importance in this custom.* **Id**, i. e. the eating and drinking.

Chap. XIV. 11. **Tempestivis**, *beginning early*, before the ninth hour, the usual time for dinner, and generally continuing late into the night; *prolonged.*

12. On the case of **qui**, see C. 133, 4, Note 4; H. 397, 2, note; A. 216, *e*; G. 368, 2.

15. **Sustulit.** For the mood, see C. 224, Note 2; H. 517, 2; A. 320, *e*; G. 627.

18. **Modus**, the reading of most MSS. and critical editions; (with **quidam naturalis**) *indulgence within a certain limit assigned by nature.* **Non—ne—quidem.** See p. 9, line 22, note.

19. **Sensu**, *enjoyment* of them. **Magisteria.** See Lex. *s. v.*, I., A. Rd. understands it to be used of the office of president of the feast, which was filled annually.

21. **A summo**, sc. *loco summi lecti*, i. e. the end place on the *lectus summus*, which was the farthest from the *lectus medius.* The conversation (**sermo**) began from that and went around the table. For the arrangement of the three couches constituting the *triclinium*, and the seat of honor, see Becker's Gallus, p. 472. **In poculo**, *over the wine.*

22. **Symposio**, or "The Banquet," interesting as a picture of an Athenian drinking party and of the amusement and conversation with which it was diversified. Dict. Biog. Socrates, who is the chief speaker, exhorting the guests to moderation in the pleasures of the table, describes the good effects upon both mind and body, if, instead of large draughts of wine, ἡμῖν οἱ πᾶιδες μ κραὶς κυλίξι τυκνὰ ἐπιψεκάζωσιν (ch. ii. 26), which Cicero here renders by the phrase **pocula minuta atque rorantia**, i. e. feasts at which the guests merely sip the wine. See also Lex. *s. Roro*, II. b.

23. **Refrigeratio**, *means of cooling;* perhaps, *cool apartment.*

24. **In Sabinis**, *at my Sabine villa.*

25. **Comviviumque**, etc., i. e. I make the table full by inviting my neighbors. **Vicinorum.** The genitive instead of the ablative is sometimes joined with *compleo*, not only by the poets, but by good prose writers. M. 260, *a*, Obs. Rd. makes it depend on **convivium.**

Page

26. **Ad multum noctem**, *late into the night*. **Quam maxime** 28
combined with **possumus** expresses the highest possible degree. M. 310, Obs. 3.

1. **At.** See p. 15, line 15, note. **Tanta titillatio**, *so keen a* 29
relish.

2. **Desideratur.** O., Lr., and Som., following most of the MSS., read *desideratio*, believing that this form, though very rare, is used to correspond with the preceding **titillatio.** But the reading of the text has MS. authority, and Br. remarks that Cicero's usage is *desiderium*, not *desideratio*. **Nihil—desideres**, i. e. *the absence* of anything is not disagreeable *if* you have no desire for it. C. 221; H. 507, 2; A. 316; G. 594.

4. **Adfecto aetate**, *advanced in age*. **Aetate**, *ablativus copiae*. M. 260, *a*; C. 166; H. 420, 2; A. 248, *c*; G. 403, 2.

5. **Di meliora**, sc. *duint*, *The gods forbid;* a subjunctive clause of *desire*.

6. **Istinc**, sc. *rebus venereis*. The story is from Plato, *De Republica*, I. 3.

9. **Non caret**, i. e. is not *really* deprived of, because *careo* properly means to lack that which one desires to have; as Cicero defines it in the *Tusc. Disp.* I. 36, 88: *Carere igitur hoc significat; egere eo, quod habere velis.* See also D. s. *Carere*.

11. **Bona aetas** = *adulescentia*.

14. **Ambivio**, sc. L. Ambivius Turpio, a noted actor and theatre-director, often employed by Terence to superintend the exhibition of his comedies.

15. **Prima cavea**, *the front seats*. This expression strictly applies, of course, only to the permanent theatres of Cicero's day. See p. 12, line 16, note.

16. **Propter**, here an adverb.

20. **Illa**, *the following*. M. 485, *b*. It has the infinitive clause **animum—vivere**, in apposition with it. **Emeritis stipendiis, etc.** The figure is that of a military service under the command of *libido* and the other passions mentioned. See Lex. s. *Stipendium*, II., B.

22. **Cupiditatum** sums up the preceding words and is in apposition to all.

24. **Studii**, subjective genitive. **Otiosa**, not *idle*, but *unoc-*

Page

29 *cupied with political pursuits.* Cf. *De Officiis,* III. 1: *A republica forensibusque negotiis armis impiis vique prohibiti, otium persequimur. . . . Nos ad hanc scribendi operam omne studium curamque convertimus. Itaque plura brevi tempore eversa, quam multis annis stante republica, scripsimus.*

25. **Videbamus,** *we used to see.* **Dimetiendi** agrees in form with the nearest noun.

26. **Paene** affects the two following genitives which together denote the whole universe. Lr. **Galum.** This form is given in the best MSS., in the Fasti Capitolini, and in Cic. *Epist. ad Fam.* IV. 6, 1. It is also to be so written in the *Laelius.* Mommsen quoted by Lr. This reading is adopted by Br., and Lr., while O. and Som. retain *Gallum.* C. Sulpicius Galus was consul B. C. 166, was an eminent orator and Greek scholar, a friend of the plebeians, and one of the most distinguished men of his time. His knowledge of astronomy is often mentioned by Cicero.

27. **Aliquid describere,** *to draw some map,* sc. of the heavens or earth.

30 1. **Oppressit,** *surprised.* See Lex. *s. v.* II., F.

2. **Quam delectabat, etc.** In B. C. 168, when military tribune under Aemilius Paulus in Macedonia, he predicted with accuracy an eclipse of the moon.

3. **Multo ante,** sc. their occurrence. **Levioribus,** *less important,* sc. relatively to those which were connected in any way with the service of the State. Som.

4. **Acutis,** i. e. demanding acuteness of intellect. **Bello suo Punico,** an epic poem on the first Punic war.

5. **Naevius,** in an important sense the father of Roman poetry, as well as one of the earliest authors; "one of the most remarkable and most important names in the whole range of Roman literature." Momm. **Truculento, Pseudolo,** names of two of the twenty comedies of Plautus, whose plays are the earliest specimens of Roman literature extant.

6. **Livium,** sc. *Andronicum,* a Greek of Tarentum, a freedman of Livius Salinator, and the earliest Roman author of whom we have any knowledge, whose first play was exhibited B. C. 240.

7. **Docuisset.** See Lex. *s. Doceo,* II.

Page

10. Crassi. See p. 19, line 2, note. **Iuris.** When two genitives depend on one noun (as here), the subjective commonly precedes; the objective may *either precede or follow* the noun. 30

11. Huius. See p. 12, line 20, note. **Scipionis**, sc. P. Corn. Scipio Nasica, twice consul, pontifex maximus B. C. 150, surnamed *Corculum* for his knowledge of law, an eminent orator and a strong supporter of the conservative party. He secured the destruction of a theatre on the ground of its injury to the public morals, and opposed the destruction of Carthage because he thought its existence would be a useful check upon the licentiousness of the masses. Dict. Biog.

13. Senes = *cum senes essent.* Rd.

14. Cethegum. M. Cornelius Cethegus, consul B. C. 204, a successful general against Mago, the brother of Hannibal, in Cisalpine Gaul, the next year, and, according to Cicero, the earliest orator of any real eminence among the Romans; d. B. C. 196. **Suadae**, personified by Ennius: Πειθώ *quam vocant Graeci, hanc Suadam appellavit Ennius; ejus autem Cethegum medullam fuisse vult, ut, quam deam in Pericli labris scripsit Eupolis sessitavisse, huius hic medullam nostrum oratorem fuisse dixerit. Brutus*, ch. xv. 59. **Medullam**, *the very substance.* See also Lex. *s. v. in fin.*

15. Exerceri has the force of the middle voice. See Lex. *s. v.* II., A, *β*.

18. Comparandae. The second periphrastic conjug. has the meaning of *possibility* only in negative sentences or interrogative sentences implying a negative. M. 420, Obs. **Haec** refers to what precedes, and is antithetic to the following chapter, where *other* pursuits are mentioned which *also* afford rational enjoyment to the aged.

20. Illud, *that well-known.*

21. Ut ante dixi, sc. in Chapter VIII.

Chap. XV. 27. Habent rationem, *keep an account with*, a mercantile phrase.

5. Gremio. C. 183, 2; H. 425, 2; A. 254, *a*; G. 386. 31

7. Occatio, really derived from *occare*, from the root AK, which denotes sharpness.

8. Tepefactum, sc. *semen.* **Vapore**, *warm exhalation, heat.* Lex. *s. v.* II.

Page

31 9. **Diffundit**, *expands, swells;* agrees with **quae** in line 5. **Herbescentem**, *sprouting.* **Viriditatem**, *the green stalk,* the abstract for the concrete; antecedent of **quae** in the following line.

10. **Culmo**, ablat. of means.

11. **Vaginis**, *leaves* or *sheaths,* an adjunct of **includitur**, i. e. the plant grows its ears of grain within a husk or covering of leaves.

12. **Spici ordine structam**, *built up in the order of the ear,* i. e. the regular ear-form. Som. Others make **spici** an adjunct of **frugem**.

14. **Ortus**, points to the power of nature, **satus** to the activity of man. Lr. Rd. renders them with **incrementa**, *origin, cultivation, and growth.*

16. **Ut—noscatis.** See p. 8, line 10, note.

21. **Malleoli**, new shoots with a piece of the old wood attached, in the shape of a mallet; **plantae**, *sprouts* or *suckers* cut from the main stock; **sarmenta**, *scions,* young twigs cut from the branches; **viviradices**, *quicksets,* cuttings with some of the roots of the parent tree attached.

22. **Propagines**, *layers,* branches fastened in the ground and made to take root while still attached to the parent stock. Cf. Virg. *Georg.* II. 23–29. **Cum admiratione delectent**, *fill with delight and wonder.* Lr.

24. **Eadem**, used to recall to mind with emphasis **vitis**, which is separated from its predicate by the intervening relative clause; a case of anacoluthia. M. 489, *a.*

27. **Erratico**, *irregular.*

32 2. **Fundatur**, *be spread out.* **Iis**, sc. *sarmentis,* which have not been pruned away.

3. **Exsistit**, *springs up.* **Ea**, attracted into the feminine gender by **quae**, as that is by **gemma**. M. 315, *c.*

10. **Ut ante dixi**, sc. in lines 4 and 5 above.

12. **Capitum iugatio**, *the uniting of the tops* of the **adminicula** by a cross-lattice. **Religatio**, i. e. the tying down of shoots so as to cause them to take root in the earth. Rd. **Propagatio**, *training.*

14. **Inmissio**, *the letting others grow,* refers to **in iis quae relicta**, etc., line 2. See Lex. *s. Immitto,* I., B, 2.

Page

17. Eo libro, sc. the *De Re Rustica*, which as we now have it 32
is probably substantially Cato's, though certainly not exactly in the form in which he wrote it. Dict. Biog.

18. Doctus. See p. 12, line 10, note.

19. Cum—scriberet, *though he wrote*. sc. in his "Works and Days."

20. Saeculis, *generations*. For the case, see C. 185, 6; H. 430, Note 3; A. 259, *d*; G. 400, 3. **Fuit** = *vixit*.

21. Lenientem, *trying to alleviate*. Cf. p. 11, line 7, note. **Colentem.** For this use of the present participle and for the meaning of **facit**, see p. 6, line 22, note. Cf. Homer: *Odyss.* XXIV. 226.

22. Segetibus, *grain-fields*.

25. Omnium = *omnis generis*.

26. Consitiones, insitiones, i. e. *the various methods* of *planting* and *grafting*. Som.

Chap. XVI. 1. Possum, *I could*. That which might yet hap- 33
pen, and its character, are expressed without a condition by the present indicative. M. 348, *c*, Obs. *in fin.*; C. 196; H. 476, 4; A. 311, *c*; G. 246, Rem. 1.

4. Provectus sum, *I have been carried away with delight*.

6. Hac, i. e. such as I have been describing. **M'. Curius.** See p. 13, line 13, note.

11. Disciplinam, *the customs*, as the result of training.

15. Poteratne—senectutem, a question equivalent to a negative assertion in which *non poterat non* = *necesse est: Must not so exalted a spirit, of necessity, make old age happy?*

17. In agris, *farmers*.

18. Aranti, made emphatic by its position; as is also **A villa** in line 22. **L. Quinctio Cincinnato,** appointed dictator the second time B. C. 439, at the age of eighty, that he might oppose Sp. Maelius.

21. Regnum, i. e. *to become king*—the false accusation of the patricians who hated him for his liberality to the plebeians. On refusing to appear before the tribunal of the dictator and taking refuge among the crowd, he was pursued and murdered by Ahala. **Adpetentem,** = *quia adpetebat*. **Occupatum interemit,** *anticipated and slew*. The participle is put for a coördinate clause. C. 251, 6; H. 549, 5; A. 292, Rem.; G. 667, Rem. 1.

Page

33 22. **Arcessebatur.** Notice the force of the tense, expressing what was customary, and the use of the singular, with the subjects placed after it and the nearest subject in the singular.

23. **Viatores**, the attendants of such magistrates as had the right of making arrests, and the executors of their commands; at first and chiefly employed as messengers and *summoners*. Dict. Antiqq. *s. v.*

26. **Haud scio an.** C. 258, 15; H. 529, 3, 2), Note 2; A. 211, *a*; G. 459, Rem. Cf. p. 41, line 25, and p. 58, line 23. **Nulla,** sc. *senectus.*

27. **Officio,** *in respect to the sphere of activity.* Som.

34 2. **Saturitate,** *sufficiency* (subjective); **copia,** *abundance* (objective). Sh.

4. **Ut—redeamus** repeats the sentiment expressed in p. 28, line 16 *et seqq.*

7. **Villa.** The *villa rustica* or *farm-house* had two courts, opening into the first or outer one of which were the *cella vinaria* and *cella olaria*, near the kitchen and on the ground floor. The *villa urbana* or country-seat closely resembled the *domus* of the city in its interior. Sometimes the two kinds of *villae* were united in the same range of buildings. Becker's *Gallus*, p. 58.

8. **Porco—gallina.** These words are used collectively.

9. **Succidiam alteram,** sc. because a supply can be as quickly and as readily obtained from it at any time.

10. **Supervacaneis,** the reading of all the recent critical editions, instead of the genitive *supervacanei; done at leisure hours.* Lex.

11. **Operis,** abl. of cause; i. e. inasmuch as these employments (*aucupium* and *venatio*) are engaged in not from necessity but of choice, as amusements, they *give an additional zest to farm-life.*

13. **Brevi praecidam.** See Lex. *s. Praecido*, II. A.

15. **Fruendum.** For the construction, see C. 167, 2; H. 544, Note 5; A. 294, *c*; G. 428, Rem. 3.

16. **Ubi melius,** sc. than on the farm.

17. **Aut** denotes an opposition or real difference, and excludes the alternative; **vel** gives a choice or implies a difference in the

Page

expression only. Arn. C. 257, 4; H. 554, II. 2; A. 156, *c*; G. 495; 496. 34

18. Ve for *vel* is appended as an enclitic, and generally connects single words.

19. Sibi igitur habeant. So Br., following the reading of one MS. Four others have *Sibi habeant igitur*, and two, with O. and Lr., *Habeant igitur sibi.* Madvig's rule (471) is: *Igitur* is usually put after one or two words, or even last, after several words that are closely connected. Yet it is also put first—in some writers more frequently than others. **Habeant**, sc. *the young.* **Arma, etc.**, i. e. the various kinds of exercise practised for health before the daily bath, and in preparation for military service.

20. Clavam, *the foil* or *staff* used instead of a sword, in a sham-fight with the *palus*, a post fixed in the ground and attacked as if a living adversary. This game, originally a part of the drill of raw recruits, was also common among civilians. Becker's *Gallus*, p. 398 *et seqq.*

21. Talos et tesseras, different kinds of dice used in games of chance. See Lex. *s. Talus;* Dict. Antiqq.

22. Id ipsum refers to the preceding clause, and is an accusative of specification. **Utrum lubebit,** (*let them do*) *whichever they please*, i. e. either concede to the aged the games of dice or not. Lr.

24. Xenophontis Libri, sc. The Ἱππική, a treatise on the horse, the *Cynegeticus*, on hunting and the dog, and the *Oeconomicus*, the art of managing one's household and property.

Chap. XVII. 1. Regale, *worthy of a king.* D. *s. Regius.* 35

2. In eo libro, sc. in ch. iv. 20 *et seqq.*, of which Cicero gives here a free version, possibly from memory; perhaps taken in the main from a translation which he had made of this work in his youth.

3. Loquitur cum, i. e. is represented as saying in conversation with. The construction of *loqui* with accus. and infin. belongs to colloquial Latin. Rd. **Cyrum minorem,** the second son of Darius Nothus, king of Persia, satrap of Lydia, Phrygia, and Cappadocia, killed at the battle of Cunaxa on his expedition against Babylon to dethrone his brother Artaxerxes, the account of which is given in Xenophon's Anabasis.

Page
35 4. **Regem,** *prince of the royal family.*

5. **Lysander,** appointed commander of the Spartan fleet in B. C. 497, near the close of the Peloponnesian war, and sent to the coast of Asia to strengthen the power of his country there against Athens.

6. **Venisset,** sc. in that year as envoy to Cyrus. **Sardis,** accus. plur. The ending is represents the Greek εις. For the construction, see C. 130, 1; H. 380, II.; A. 258, *b*; G. 342, Rem. 2.

8. **Humanum** differs from **comem,** as a principle from a disposition; hence the use of **atque.** Sh. See also D. *s. Humanitas.* **Consaeptum agrum** = the Greek παράδεισον, *a park* or *pleasure garden.*

9. **Diligenter,** *carefully.*

10. **Derectos,** the reading of Br. and Lr. On the form, see Lex. *s. v.*

11. **Quincuncem,** lit. *five unciae,* the numerical representative of which was the letter V; here, trees arranged in oblique lines so as to give the appearance of a series of V's placed side by side. See Lex. *s. v.* **Humum—puram** has nothing corresponding to it in Xenophon. The original reads εὐγώνια δὲ πάντα καλῶς εἴη, *all things were beautifully regular.* **Puram,** *cleared* of stones, bushes, etc. Lex.

14. **Dimensa,** here passive. See p. 7, line 15, **adepti,** note.

15. **Discripta,** *arranged.* So Br., O., Lr., and Som., though most of the MSS. read *descripta.* The term in the original is διατάξαντος. See p. 8, line 2, **descriptae,** note. **Ego,** emphatic, *I am the one who, etc.*

18. **Purpuram,** *purple robe;* in the Greek τῶν τε ἱματίων τὸ κάλλος, *the beauty of the clothing.* **Nitorem corporis,** *the sleekness of his person.* The Greek is τῆς ὀσμῆς, *the perfume.*

19. **Ornatum—gemmis.** In the Greek, καὶ τῶν στρεπτῶν καὶ τῶν ψελλίων τὸ κάλλος, καὶ τοῦ ἄλλου κόσμου, *and the beauty of the necklaces and the bracelets and the other ornaments.* **Auro** and **gemmis** are ablatives of characteristic.

25. **Quidem,** *for example.* **Corvinum,** the reading of most MSS., Br., Lr., and Som.; an able general in the first Samnite war, twice dictator, and consul, the sixth time in B. C. 299; one of the most illustrious men in the history of the republic, and popular with all classes.

Page

26. Perduxisse, sc. *agri colendi studia.* Cf. also *Laelius*, p. 66, line 6. **Cum esset**, *lived;* a clause denoting reason. 35

27. Acta aetate, like the more usual *exacta aetate,*= *senectute*, **aetate** being here equivalent to *bona aetate* or the period of vigor; *when he had already left behind the best years of his life.*

1. Sex et quadraginta. As, according to the *Fasti Capitolini*, his first consulship was in B. C. 348, and his sixth in B. C. 299, the interval was really 49 years. Gernhard (quoted by Sh.) supposes that Cicero takes the number 46, in order to make the comparison as close as possible between *the military age* and that during which Corvinus was in high office. The explanation of Som. is that Cicero follows the chronology of Cato, who reckons each of the years 324, 309, and 301 B. C. as a part of the one next preceding, because there were no consuls in those years, the government being administered by a dictator. 36

2. Quantum spatium—fuit, i. e. he filled the offices of state as many years as our ancestors were wont to reckon from the birth of man to the beginning of old age. Som.

3. Tantus, i. e. reaching through so long a period.

6. Apex. See Lex. *s. v.* II., C, 2.

7. L. Caecilio Metello. See p. 20, line 2, note.

8. Atilio Calatino, the conqueror of Panormus and other towns in Sicily in the first Punic war, dictator and twice consul, held in high estimation by his own and subsequent ages. His tomb near the *Porta Capena*, was one of those referred to by Cicero in the *Tusc. Disp.* I. 7. **Elogium** is believed by G. Curtius, Fleckeisen, O., and Lr., to be Latinized from ἐλεγεῖον, the second **e** being changed to **o** through the influence of the **l** (as in *Ptolomaeus*, *oleum*) and the penult shortened (as in *Academia* and *balineum*). Other authorities derive it directly from *logus* (= λόγος), which occurs several times in Plautus. It denotes, 1st, *an adage in distichs*, as in p. 41, line 23; 2d, because the distich was often employed in inscriptions, *any inscription*, especially *upon a tomb*, as in this passage. Lr. **Unum hunc**, the former reading of Orelli, restored by Br. following Fleckeisen. It is also the reading in Orelli's edition of the *De Fin.* II. 35, where the same quotation occurs; while Halm, Mg., Lr., and O. read *Hunc unum*, and *Unicum* has some MS. authority. **Unum** intensifies **primarium**, *of the very highest worth.*

Page
36 9. **Populi**, depends on **virum.**

10. **Notum est carmen.** So Br. and O. Cf. p. 13, line 22. Many of the MSS. and some editions insert *totum* either before *carmen* or before *est*, and Mommsen reads *Notum est id totum carmen.* **Carmen** here = *elogium.*

11. **Gravis**, *a man of great influence.* **Cuius esset**, a causal clause.

12. **Fama**, *opinion.* **Crassum.** See p. 19, line 2, note. It is the subject-accusative of *esse* understood, **quem virem** being the pred.-accus.

13. **Lepidum**, sc. M. Aemilius Lepidus, pontifex maximus B. C. 180, ambassador to Egypt and to Philip III. of Macedon, six times appointed *princeps senatus*, and the recipient of many other honors; d. B. C. 152, at an advanced age.

14. **Sacerdotio.** C. 168; H. 421, II.; A. 248, *c*; G. 373, Rem. 1.

15. **Paulo**, sc. **Aemilio.** See p. 13, line 12, note; **Africano**, p. 14, line 19, note. **Ante**, sc. in Chap. IV.

16. **Maximo**, sc. *Q. Fabius.* **Sententia.** See p. 37, line 19, note.

17. **Honorata**, equivalent to a conditional clause; *if it be honored* by public office, etc. C. 250; H. 549, 2; A. 292; G. 667.

18. **Praesertim** asserts that what is said applies *particularly* to one case. Arn.

Chap. XVIII. 20. **Omni oratione**, *all this discourse.*

22. **Constituta sit.** See p. 6, line 11, note.

23. **Miseram**, sc. because if one's previous life had been what it ought to be, his old age would need no defence.

24. **Defenderet**, as a part of the infinitive clause which depends upon **efficitur**, would be regularly in the same tense as that verb, but is attracted into the imperfect, by the perfect-indefinite **dixi.** Its subject, **quae**, refers to *talem*, which is to be supplied with **senectutem.** **Cani**, sc. *capilli.*

26. **Auctoritatis** is regarded by Som. as an appositional genitive; i. e. *authority is the last fruit it receives.* C. 133, 5; H. 396, vi.; A. 214, *f*; G. 359. But Sh. explains **extremos** as one of those adjectives denoting order and succession, which are used in apposition with a noun instead of an adverb qualifying the verb; *reaps the fruit of authority last.* M. 300, *b*.

Page

27. **Honorabilia**, not found elsewhere in classic Latin. 36

1. **Salutari**, and the following infinitives, denote various manifestations of respect customary among the Romans: **Salutari**, *the complimentary morning call* upon patrons and distinguished citizens; **adpeti**, *the grasping of the hand* in order to kiss it; **decedi**, *the standing aside or making way for one* on the streets; **adsurgi**, *the rising up on one's entrance* into a public assembly; **deduci**, *escorting from home* in the morning, and **reduci**, *back again* at evening; **consuli**, *asking advice* on legal affairs. **Decedi** and **adsurgi**, being intransitive, are here impersonal, and have a dative *seni* dependent upon them understood. M. 244, *b*. 37

3. **Optime morata est**, *has the noblest character.*

8. **Quin etiam**, *Nay even.*

9. **Athenis.** See p. 24, line 25, **Tarenti**, note. **Ludis**, sc. *Panathenaicis;* ablat. of time.

13. **Certo in loco**, i. e. the orchestra in which, in the Roman theatre, were the seats for the senators and other distinguished persons, such as foreign ambassadors. Dict. Antiqq.

14. **Sessum.** C. 253, 2; H. 546, 1; A. 302; G. 436.

15. **Multiplex**, *reiterated.*

18. **Collegio**, sc. *augurali.* The number of augurs in the time of Cato was nine. Sulla increased it to fifteen. Vacancies were filled by the college itself until B. C. 103, then by the people until B. C. 81, when Sulla restored this prerogative to the college. The people, however, held it again from 63 to 44 B. C. **Praeclara**, sc. *customs* or *regulations.*

19. **Antecedit**, sc. *alios.* **Sententiae principatum tenet**, *has the prerogative of expressing his judgment* or *voting, first.* See Lex. s. *Sententia*, I., B.

20. **Honore** denotes all magisterial and priestly offices other than those *cum imperio.*

21. **Imperio**, a military and absolute power not incident to any office, but especially conferred by a *lex curiata* upon consuls, praetors, and dictators, exercised only out of the city, and without which no military operation could be conducted in the name of the state. Dict. Antiqq.

26. **Corruisse**, *to have been broken down.*

27. **At** introduces a new objection, the reply to which begins

Page

37 in the next line. See p. 15, line 15, note. **Difficiles.** See p. 9, line 8, note, and D. *s. Austerus.*

38 1. **Quaerimus,** sc. *verum.* **Haec,** sc. the abstract qualities implied in **morosi,** etc. **Morum,** *character.*

2. **Ea vitia,** i. e. *ea alia vitia.* Rd.

4. **Illius,** used redundantly with **quidem.** This particle, when concessive with a predicate verb or adjective with *sed* following, has in the best writers a pronoun inserted before it, corresponding to the word of which the predicate is conceded. M. 489, *b.* **Iustae.** See Lex. *s. v.* II., C.

5. **Contemni,** *regarded with indifference;* **despici,** *looked down upon;* **inludi,** *treated with contempt and ridicule;* a climax.

6. **Offensio.** See Lex. *s. v.* II., B. **Quae,** sc. **morositas et ea vitia quae dixi** (line 2).

7. **Dulciora,** *less disagreeable.* **Bonis.** Regularly a word belonging at the same time to two or more connected words either precedes or follows them; but sometimes, as here, it stands after the first. Lr.; M. 472, *a.*

8. **Vita,** i. e. *real life.*

9. **Adelphis,** the title of one of the six comedies of P. Terentius Afer, whose life was within the first half of the second century B. C.

10. **Diritas,** *harshness of temper.* Rd. **Sic** refers to what precedes; *Just so it is in real life.*

11. **Aetas matura.** So Br., although most of the MSS., O., Lr., and Som., read *natura,* and several *aetas naturae.*

15. **Quo minus, eo plus,** *as the less—so much the more.* The ablative of a neuter pronoun or adjective is used with comparatives to denote the measure of difference indefinitely. M. 270, Obs. 1.

16. **Restet.** See p. 6, line 15, **pareat,** note.

Chap. XIX. 18. **Sollicitam habere** differs from *sollicitare* in that it expresses a permanent state. M. 427. **Nostram aetatem,** i. e. *men of our age.*

21. **In aetate.** C. 185, 4; H. 429, 1; A. 256, *a*; G. 393. **Viderit.** See p. 9, line 5, note.

22. **Si—animum.** This belief was very prevalent among the Romans in Cicero's time. Sallust (*Cat.* LI. 20) represents Caesar

Page

as saying: *In luctu atque miseriis mortem aerumnarum re-* 38
quiem, non cruciatum esse, eam cuncta mortalium mala dissolvere; ultra neque curae neque gaudio locum esse. Cf. Cic. *in Cat.* IV. 4.

24. **Tertium nihil,** i. e. nothing other than either annihilation or immortality. Cf. p. 42, line 4.

25. **Timeam.** See C. 216; H. 508, 4; A. 306; 268; G. 597.

27. **Quamquam** introduces a correction of the statement at the beginning of the chapter that *old* age is nearer to death than any other time of life. **Sit.** See p. 11, line 7, note.

1. **Cui** = *ut ei.* For the case, C. 157, 1, note; H. 388, 1; A. 39
232, *a*; G. 352.

3. **Casus,** *liabilities.*

4. **Tristius,** *with more solicitude* or *concern,* because with greater difficulty. Others explain: *with remedies involving more pain.*

5. **Quod** refers to **pauci—senectutem**: *If the number of aged persons was greater, there would be more uprightness and wisdom in the world.*

7. **Nulli,** sometimes used, as here, in apposition with the subject, in familiar speaking and writing, and in imitations of the same, instead of *non,* occasionally with an intensive signification. M. 455, Obs. 5.

8. **Nullae omnino, etc.,** i. e. all would have been ruined by young men. Cf. p. 15, line 7.

12. **Optimo filio.** See p. 13, line 13, note. **Exspectatis.** See Lex. *s. Exspecto,* II., B.

13. **Fratribus,** the two youngest sons of Aemilius Paulus, one of whom, at the age of 12, died five days before, and the other, at the age of 14, three days after, their father's triumph over Perseus.

18. **Eo** ablative of cause, **condicione** of characteristic.

20. **Ille** generally refers to the former of two persons or things previously mentioned, **hic** to the latter; but often **hic,** as here, refers to that which is nearer in thought. M. 485, *a*.

23. **Tartessiorum,** inhabitants of a district in the extreme south of Spain, near the mouth of the Baetis, of which, at one time, *Gades* was the chief city. **Scriptum,** sc. in Herodotus, I. 163.

Page

39 24. **Arganthonius** lived in the sixth century B. C.

40 1. **Effluxit**, *has vanished.* See Lex. *s. v.* II. 2; p. 7, line 23; and cf. Cic. *De Fin.* II. 32. **Tantum**, *only so much.*

2. **Consecutus sis**, potential subjunctive, in a subordinate clause.

4. **Quid sequatur**, *the future.* Rd.

7. **Modo.** See p. 16, line 4, note.

8. **Plaudite**, i. e. the end of the play, when it was the custom for the chief actor to invite the audience to give their applause. Cf. Hor., *Ars Poet. v.* 155.

10. **Sin**, *if however.* M. 442, *b.* **Processerit**, sc. *aetate.*

14. **Significat**, *is an emblem of.* **Ostendit**, *gives promise of.*

18. **Secundum naturam**, a Stoic phrase. A virtuous life, in their view, was a life *in accordance with nature*, i. e. the laws of one's mental and moral constitution.

20. **Senibus**, dative depending upon *secundum naturam* understood, equivalent to the adjective *naturale.* It is also logically the subject of **emori.**

21. **Adversante—natura**, abl. abs. of concession. See p. 36, line 17, note.

25. **Consumptus**, *spent.*

26. **Quasi** more frequently introduces a subjunctive clause of condition, and is very rarely used, as here, in the sense of *quemadmodum.* M. 444, *a*, Obs. 1. Cf. *Laelius*, p. 78, line 16. Lr. regards this as one of the archaisms which Cicero uses here and there purposely as suited to the speaker Cato.

27. **Matura et cocta**, hendiadys; *ripened by the sun.* Som.

41 1. **Vis**, *violence.*

3. **Accedam.** See p. 21, line 15, **adsit**, note. **Aliquando** involves the idea of something longed for; *at length.* See Lex. *s. v.* II., F.

Chap. XX. 6. **Munus officii**, *the duty of your office*, i. e. the service or function which your business or station makes incumbent upon you. See p. 19, line 16, note.

7. **Mortemque contemnere**, bracketed by Br., O., and Lr.; considered an interpolation by Mg. and others. It is, however, the reading of one of the best MSS., and most of the others have the words *mortem* and *contemnere* while otherwise varying the reading. **Contemnere**, *not to fear.* D. s. *Spernere.*

Page 41

8. Animosior, *more spirited.*

9. Hoc illud est, *This is the meaning of that.* Rd. **Pisistrato,** the tyrant of Athens, who lived in the fifth century, an intimate friend of Solon, and the institutor of the *Panathenaea.* According to Plutarch (*Solon*, ch. 31), Solon made this reply, not to Pisistratus, but to many who inquired.

10. Quaerenti, concisely for a temporal clause, *on the occasion of his asking.*

11. Audaciter, archaic form for *audacter.*

13. Certis, *reliable* or *unimpaired;* abl. abs. of time.

17. Iam, *Again.* See Lex. *s. v.* II., B. 1.

19. Reliquum, here, as elsewhere, used substantively, with an attributive modifier. Cf. Cic. *Verr. Act. Sec.* III., ch. 43: *ex omni reliquo.*

20. Sine causa, i. e. *without sufficient reason.* Rd. **Vetatque Pythagoras.** In Plato's *Phaedo*, ch. 6, the same sentiment is expressed by Socrates, who is there represented as quoting Philolaus, a Pythagorean. Cf. also Cic. *Tusc. Disp.* I. 30, 74: *Vetat enim dominans ille in nobis deus injussu hinc nos suo demigrare.*

22. Praesidio et statione, *watch-post* as of a sentinel or guard on duty; hendiadys.

23. Sapientis, Solon's title as one of the seven sages; and in this sense it is often used substantively. **Elogium,** the reading of most of the MSS., O., Lr., Som., and Fleckeisen (Neue Jahrb. 1866), and of all the texts in p. 36, line 8. Br., following Matth. Gesner and F. A. Wolf, reads *elegium.* The distich of Solon is given by Lr. from Schneidewin's *Delectus,* as follows:

> Μηδέ μοι ἄκλαυστος θάνατος μόλοι, ἀλλὰ φίλοισι
> Καλλείποιμι θανὼν ἄλγεα καὶ ατοναχάς.

And Cicero, in the *Tusc. Disp.* I. 49, 117, has rendered these lines in the following couplet:

> *Mors mea ne careat lacrumis; linquamus amicis*
> *Maerorem, ut celebrent funera cum gemitu.*

Suam, emphatic, in opposition to the sentiment of Mimnermus, which Solon combats. Lr.

26. Lacrumis, the reading of Br., and O. Most of the MSS. have *lacrimis*, and Bergk, Fleckeisen, Lr., and Som., *dacrumis.*

Page

41 *Dacruma*, as the older form of *lacruma* (corresponding to δάκρυ and the Gothic *tagr*, a "tear") was used by Livius Andronicus, according to Festus, and Bergk has conjectured, by Ennius in these lines. The argument from alliteration seems irresistible. Peile, *Introd. to Greek and Latin Etymology.*

27. **Faxit**, present subjunctive from the old future indicative, *faxo*, which was formed by dropping **i** from the stem **faci**, and affixing the ending **so**. (Cf. the Greek σω.) M. 115, *f*. See also p. 5, line 1, **levasso**, note. The subject is *quisquam*, supplied from **nemo**. Cicero, in the *Tusc. Disp.* I. 15, 34, quotes also the rest of the second line as follows: *Cur? Volito vivos per ora virum.* The couplet is thus translated in Dict. Biog. *art.* Ennius:

> Pour not the wail of mourning o'er my bier,
> Nor pay to me the tribute of a tear:
> Still, still I live! from mouth to mouth I fly!
> Never forgotten, never shall I die!

42 2. **Sensus**, *sensation*. **Moriendi**, not *mortis*, for the reference is to *the process of dying*. Lr. **Aliquis**. See p. 27, line 13, note.

3. The **que** in **isque** is slightly adversative. Rd. **Praesertim seni**, explained by p. 41, line 17 *et seq.*

5. **Meditatum**, passive. See p. 7, line 15, **adepti**, note. **Ab**, *from*, i. e. through all the remainder of life. Lr.; Lex. *s. v.* B, 1.

8. **Incertum an—die.** See p. 33, line 26, note.

9. **Timens.** See p. 36, line 17, note. **Qui.** See p. 7, line 18, note. **Animo consistere**, *be steadfast in mind*, i. e. attain and preserve tranquillity of mind. Som. See p. 23, line 25, note.

10. **Non ita**, *not very;* used only before adjectives. Arn.

11. **Brutum**, according to the legend, slain in single combat with Aruns, the son of Tarquinius Superbus. For the construction, see C. 137, 2; H. 407, and notes; A. 219, Rem.; G. 375, Rem. 2, and cf. p. 11, line 26.

12. **Duos Decios**, father and son. See p. 26, line 27, note.

14. **Atilium**, sc. *Regulum*, the hero of the first Punic war. Nothing further than the fact of his being taken prisoner is known with certainty as to the end of Regulus. Even his mis-

Page

sion to Rome is very imperfectly attested. Mom. For the commonly received story here referred to, see Class. Dict. 42

15. Duos Scipiones, the father and the uncle of Africanus Major. See p. 19, line 18, note.

17. L. Paulum. See p. 19, line 19, note.

18. Luit, the reading of the MSS., O., Lr., Som., and Mg.; while Br. has *eluit*. Both Klotz's and Harper's Lexicons give to the former the meanings *to wash*, *to cleanse*, *to atone for*.

19. Marcellum, the conqueror of Syracuse, and one of the principal generals against Hannibal in Southern Italy, until he was killed in battle B. C. 208; called the sword, as Fabius was the shield, of Rome in the second Punic war. **Cuius interitum** = *quem*, *post interitum;* abstract for concrete. Rd. **Crudelissimus hostis.** Laying aside wretched inventions which furnish their own refutation, nothing occurs in the accounts regarding him which may not be justified in the circumstances and according to the international law of the times. Mom.

21. Quod scripsi, etc. Cf. Cic. *Tusc. Disp.* I. 42, 101.

22. Animo, ablat. of manner. See p. 8, line 8, note. **Erecto**, *resolute*.

24. Indocti, *untaught* in philosophy.

26. Omnino, *undoubtedly*, strongly affirmative. Rd.

2. Constans aetas. See p. 21, line 21, note. 43

5. Extrema, *latest*.

6. Occidunt, *cease to interest*.

Chap. XXI. 10. Cernere, *est rem aliquam eiusque singulas notas perspicere et diiudicare* (*discernere*). Kühner. Cf. Cic. *Tusc. Disp.* I. 20, 46: *Nos enim ne nunc quidem oculis cernimus ea, quae videmus.*

12. Vestros patres. The elder Laelius was through life an intimate friend of Africanus Major, and throughout the war in Spain, Sicily, and Africa was his confidential *legatus*. In the invasion of Africa he had charge of the fleet, and at the battle of Zama he commanded the Italian cavalry. Besides his brilliant military career, he was distinguished and influential in civil life. **Tu, Scipio, tuque, Laeli.** Other editors read *P. Scipio tuque C. Laeli*, and refer to *De Amicit.*, p. 94, line 12. But Br. remarks that Cato never prefixes the *praenomen* in

Page

43 addressing Scipio and Laelius, though we should expect here *tuum Scipio, tuumque Laeli.*

16. **Necessitatis,** *allotted us by fate.* Rd.

19. **Contrarium,** *not congenial.*

21. **Tuerentur** = *intuerentur,* an archaic and poetic meaning of the word. So Som. and Lr. Cf. *De Nat. Deor.* II. 14, 37: *Ipse autem homo ortus est ad mundum contemplandum et imitandum.* The aim of the contemplation and imitation should be conformity in will and action with the rational and moral order of the universe—the *naturae convenienter vivere.* The following words, **vitae. . . . constantia,** show this. Som. Rd. interprets **tuerentur,** *to guard* or *care for,* and cites **tuentur,** p. 45, line 21, and *Somn. Scip.* iii.: *Homines sunt hac lege generati qui tuerentur illum globum.* For the mood, see p. 11, line 22, **discerem,** note. **Caelestium,** neuter.

22. **Vitae modo atque constantia,** *a life of moderation, and regulated by firm principle.* Som.

23. **Ratio ac disputatio,** antithetic to **nobilitas et auctoritas,** (*the well-known authority.*) Both phrases are instances of hendiadys.

26. **Incolas paene nostros,** *almost countrymen of ours.* Pythagoras resided at Crotona, in Southern Italy, the latter part of his life, and his doctrines became so widely prevalent there that his followers were called *the Italic School.* **Essent nominati,** a subordinate clause in the *Oratio Obliqua.*

44 1. **Universa mente divina,** *the world-soul.* **Delibatos,** *which were portions of.* Cf. *Tusc. Disp.* V. 13, 38: *Humanus autem animus decerptus ex mente divina;* and *De Nat. Deor.* I. 11, 27: *qui [Pythagoras] censuit animum esse per naturam rerum omnem intentum et commeantem, ex quo nostri animi carperentur.*

2. **Quae—disseruisset,** sc. as reported in the *Phaedo* of Plato; a subjunctive clause, because the sentiment of another than the speaker.

4. **Esset iudicatus,** subjunctive by attraction.

5. **Quid multa?** See p. 11, line 23, note.

7. **Prudentia,** *foresight.* See Lex. *s. v.* I.

8. **Tot artes [tantae scientiae].** O., and Lr. read without brackets. Some editors regard *tantae scientiae* as in the nomi-

Page

native plural, *such profound sciences,* and cite Cic. *De Or.* I., 44
xiv. 61: *Physica ipsa et mathematica scientiae sunt eorum qui, etc.* Lr. remarks that the plural of *scientia* does not occur in good Latin, and takes it therefore, here, as a genitive singular depending upon **artes**, = *so many arts which require so great learning.* Cf. *Acad.* II. 146: *Artem sine scientia esse non posse; De Fin.* V. 26: *ut omnes artes in aliqua scientia versentur.*

10. Agitetur, *is in a state of activity;* ἀεικίνητον, in Plato, *Phaedrus,* xxiv. **Principium,** i. e. exterior to itself.

13. Esset, haberet, the imperfect tense, because **persuasi,** on which the infinitive clause depends, is here treated as a perfect indefinite. C. 234, 4; H. 495, I.; A. 287, *a*; G. 511, Rem. 2. Som. remarks that instances of such a change as this from *the present* in one clause to *the imperfect* in a second, and back again to *the present* in a third, occur in Cicero, only when the views of authors are referred to, whose *lives* belonged to *the past,* but whose *writings* to *the present.* Cf. *Laelius,* p. 71, line 3 *et seqq.,* and *De Nat. Deor.* I. 15, 40.

15. Rd. explains: **quod si** (= *whereas if*) *animus* **possit** *dividi.* Others make **quod** the subject and supply *fieri.*

16. Interire represents death as a vanishing, and applies more to the soul; *perire,* as destruction, and applies more to the body. D. *s. Mors.* **Argumento,** pred. dative.

17. Homines—nati sint, i. e. that the soul has existed before birth, and that it is therefore imperishable. Those ancients who believed in the immortality of the soul believed also in its pre-existence, so that to their minds what proved the latter proved also the former. The clause introduced by **quod** is the subject of **esse** in the preceding line. See p. 27, line 10, note.

20. Reminisci denotes a momentary act; **recordari,** one of some duration, and expresses the consequence of *reminisci; call to mind and contemplate when recalled.* D. *s. Meminisse.* For the sentiment, cf. Wordsworth, Ode. Intimations of Immortality:

"Our birth is but a sleep and a forgetting:
  The soul that rises with us, our life's star,
Hath elsewhere had its setting,
  And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,

Page

44 But trailing clouds of glory, do we come
From God, who is our home."

Haec Platonis fere. *These are the principal arguments of Plato.* Chase. They are contained in the *Phaedrus* and the *Meno.* Cf. *Tusc. Disp.* I. 23–29; *Somn. Scip.* viii. and ix. See also Introduction.

Chap. XXII. 22. **Apud Xenophontem**, sc. in the *Cyropaedia*, VIII. 7, 17 *et seqq.* As the whole work is an historical romance, the dying speech of Cyrus, of a part of which Cicero here gives a free version, is of course to be understood as only the expression of Xenophon's own views. **Cyrus maior.** See p. 19, line 25, note.

23. **Nolite arbitrari.** C. 247, 6; H. 489, 1; A. 190, *a*; G. 264, II.

24. **Nullum fore**, *shall not exist at all.* See p. 39, line 7, note.

25. Notice the imperfect with **dum**, a rather rare construction.

27. **Eundem esse.** The emphatic word is **esse**; *I still exist.*

45 1. **Nec vero**, etc., i. e. *The fame* of illustrious men would not continue, if their own spirits did not exercise an influence upon men after death. Som.

3. **Sui**, as the connection shows, refers not to the subject of its own clause, but to the persons to whom the subject of the principal clause refers. M. 490, *c*, Obs. 1 and 2. Generally, in a subordinate clause expressing the sentiment of the principal subject, it refers to that subject.

7. **Insipientem**, *without consciousness.* Som. In Xenophon, *ἄφρων.*

8. With **sed** an affirmative clause is to be supplied from the negative one in line 4.

9. **Esse sapientem**, *had real discernment;* in the Greek, *φρονιμώτατον.*

10. **Hominis natura**, simply a periphrasis for *homo.* Ed.

11. **Rerum** limits **quaeque.**

13. **Discedit.** So Br., O., and Lr., and the original is *οὔτ' ἀπιοῦσα.* The readings of some MSS. are *discessit* and *discesserit.*

15. **Atqui.** See p. 8, line 9, note.

16. **Remissi**, *released* or *untrammelled.*

17. **Futuri sint**, *they are destined to be.*

Page

19. Sic—deum. The Greek reads as follows: *τὴν ἐμὴν ψυχὴν* 45
καταιδούμενοι ποιεῖτε ἃ ἐγὼ δέομαι. Perhaps instead of the last words Cicero had before him an incorrect reading. Lr. **Colitote** may be used for demonstrations of reverence toward either *gods* or *men; venerari,* toward the former only; *observare,* toward the latter only. D. *s. Vereri.*

20. Sin, *if on the other hand.* M. 442, *b.* **Est interiturus.** This periphrastic conjugation in the case of transitive verbs expresses an intended action, in the case of intransitive verbs, as here, a state or condition which *is to come to pass.* M. 341, Obs.

21. Hanc—pulchritudinem, *this beautiful universe.*

22. Memoriam, etc. This is quite unlike the original: *μήποτ' ἀσεβὲς μηδὲν μηδὲ ἀνόσιον μήτε ποιήσητε μήτε βουλεύσητε.* **Pie, inviolateque,** *affectionately and sacredly.* **Servabitis.** For the mood, see C. 247, 3; H. 487, 4; A. 269, *f*; G. 265, 1.

Chap. XXIII. 24. Nostra, i. e. instances of this belief among our own countrymen. Som.

26. Patrem aut patruum. See p. 19, line 18, note.

27. Multos, sc. *alios.*

1. Esse conatos, by exception for *esse conaturos.* C. 228, 7; 46
H. 527, III., Note 2, 1); A. 337; G. 662, Rem.

3. Posteritatem ad se pertinere, *that subsequent ages had some connection with themselves.* Som. **An censes.** A common form of direct question with *an* is when, in an argument, the speaker asks whether *some absurd supposition* (the opposite of what he is maintaining), is true. Arn. *An* stands not only in the second member of a disjunctive question, but also in such simple questions as are used to complete and emphasize what immediately precedes. M. 453.

6. Si isdem—terminaturus, *if my fame were to end with my life.*

8. Aetatem = *vitam.*

9. Nescio quo modo, *somehow;* a parenthetic clause, and so without influence upon the mood of the following verb. M. 356, Obs. 3.

10. Erigens, *aspiring.*

11. Excessisset, subjunct. by attraction for the fut. perf. indic.

Page

46 **13. Ut—essent**, a clause of result in apposition with **quod**, which stands in the stead of a demonstrative or a noun. C. 212; H. 501, III.; A. 332, *f*; G. 558. **Haud.** See p. 5, line 6, **haud**, note.

14. Cuiusque. See p. 27, line 7, note. **Inmortalitatis gloriam**, i. e. a fame which belongs to immortality, therefore *everlasting fame*. Kühner.

15. Quid, quod. See p. 18, line 7, note. **Aequissimo animo**, *tranquillity*.

16. Iniquissimo, *with the greatest disquiet*.

17. Qui cernat, i. e. *such a mind as perceives*. See p. 6, line 11, note.

18. Meliora, *a better condition* or *world*. Som.

19. Efferor. See Lex. *s. v.* II., B.

20. Videndi, the gerund, which is much less common in the genitive, in Cicero, than the gerundive, except when the object is a neuter pronoun or adjective. M. 413, Obs. 1.

23. Ipse conscripsi, sc. in the *Origines*. **Quo** = *ad quos*. Rd.

24. Retraxerit, perf. subjunct. in the apodosis, with a suppressed protasis. See Roby, II. 1536; 1540. **Peliam**, king of Iolcos, cut to pieces and boiled by his own daughters, who had been told by Medea that in this way they might restore him to vigor and youth. Contrary to the common account, Plautus (*Pseudolus*, Act III., Scene 2, 80) represents Medea as actually restoring him to life and youth. Cicero may have confounded him with his half-brother, who, according to Ovid, *was* made young again by Medea.

25. Largiatur. For the tense, see C. 215, 3, Note 2; H. 509, Note 2; A. 307, *b*, Rem.; G. 598, Rem. 2.

27. Carceres, the stalls at the entrance of the Circus, where the chariots were stationed before the race, *the starting-place*; i. e. to begin life anew.

47 **1. Calce**, *the goal*. See Lex. *s. v.* II.

2. Sed habeat sane, *But grant indeed that it has advantages*. Chase. It is a concessive clause with the concessive particle omitted. C. 204, 1; H. 514, note; A. 266, *c*; G. 257.

4. Quod—fecerunt. Cf. *Tusc. Disp.* I. xxxiv. 83 and 84.

6. Vixi. For the mood, see C. 232; H. 516, I.; A. 321; G. 540.

Page

8. **Commorandi,** *for a temporary abode.* **Devorsorium,** the reading of some of the MSS., while others have *divorsorium,* and O., *diversorium; a lodging-place,* to which one *turns off* from the road. It is a general term for any place at which a traveller is accommodated with temporary board and lodging. R. 47

9. **Habitandi,** *a permanent residence.* It depends on some general word implied in **devorsorium.**

13. **Catonem meum.** See p. 13, line 13, note.

14. **Pietate,** *filial affection.*

15. **Quod contra.** The preposition frequently follows its case in order to prevent the separation of the relative or demonstrative from its antecedent. Potts' *Latin Prose Comp.,* p. 64. See also M. 469, Obs. 1; C. 259, 5; H. 569, II. 1; G. 680, Rem. 3. Som., Lr., and Seyffert explain in the same way. Rd. renders: *whereas on the contrary,* understanding **quod** to have the same force as in *quod si* at the beginning of a clause.

16. **Ab illo meum,** sc. *cremari.*

19. **Non quo—ferrem,** *not that I bore it without emotion.* C. 232, 1; H. 516, II. 2; A. 341, Rem.; G. 541, Rem. 1.

21. **Digressum et discessum,** *departure* and *separation.*

22. **His,** emphatic; i. e. those which prove the immortality of the soul. **Id—dixisti,** sc. at the beginning of Chapter II.

25. **Credam.** See p. 9, line 5, note.

27. **Sin.** See p. 45, line 20, note. **Mortuus,** equivalent to a subordinate clause of time.

1. **Minuti.** See Lex. *s. v.* B, 1. **Nihil sentiam,** *I shall be unconscious;* fut. indic. 48

4. **Suo tempore,** *at the fitting time.* See p. 21, line 22, note.

5. **Modum,** *a proper limit.* Chase.

6. **Peractio,** *the last act.* This word does not occur elsewhere; instead of it Cicero uses the verb *peragere.* **Cuius,** *in which,* refers to **peractio.** Som.

9. **Quae dicerem,** *to say;* a relative clause of purpose, according to Roby, II. 1632. Others, however, consider it a clause of result. M. 363, *a*; C, 223, 4, note; G. 634.

10. **Re experti,** *from your own experience.*

NOTES

TO THE

De Amicitia.

INTRODUCTION.

The treatise De Amicitia, which was written at the request of Titus Pomponius Atticus, is *addressed to him* with peculiar fitness because of his life-long and confidential intimacy with Cicero, of which mention has been made in the account of the life of Atticus on page 100.

It was issued later than the *De Senectute*, (see p. 50, line 19, and p. 99,) but earlier than the *De Officiis* (II. 9), which was begun in September (probably), and at any rate finished before the ninth of December, 44 B. C.

The reason for the peculiar form into which this essay as well as the *De Senectute* is cast, the occasion, time, and place of the introductory dialogue, and the names of the interlocutors, are given in the first chapter.

As the work was composed in a time of civil dissensions, and was designed in part to show the relation of friendship to the welfare of the State, the scene of the discussion was very appropriately laid in an age somewhat similar—in the very midst of the Gracchan revolution.

The Agrarian laws of Tib. Gracchus were just and beneficial in themselves, and in the view of the wisest statesmen of the

time were essential to the welfare of the State. Yet they so deeply affected individual interests and class privileges, that they were advocated and opposed with a strength of passion which at length became reckless and ungovernable. Unconstitutional means were used to secure the passage of the popular laws, and they were executed in the most arbitrary way. Partisans of the aristocracy lawlessly assaulted and murdered the popular leader, with hundreds of his adherents; and, by a law transferring the judicial powers of the *Triumviri* to the consuls, all further division of the public lands was afterwards stopped. In this deadly conflict in which the two factions had become involved, the champions on both sides, as in almost every reform movement before in the history of the nation, were connected with the nobility. There were thus inevitably mingled with the civil strife, family quarrels, alienations of friends, and the bitterest personal animosities.

This dark background of discord made all the more conspicuous the friendship of two men who were among the most eminent in a century remarkable in Roman history for its great characters. For the chief personage in a discussion upon this subject, therefore, no selection could have been more appropriate than that of Caius Laelius Sapiens. He was the son of a man influential in civil life and a brilliant officer in the second contest with Carthage, and was born about 186 B. C. Of ability in war, as his campaign against Viriathus proved, Laelius was more noted as a statesman of moderation and conservative views, and was most of all distinguished as a scholar and a patron of learning. His studies in philosophy were guided and stimulated by Panaetius, who was afterwards at the head of the Stoic school, at Athens. His literary accomplishments, "his polished eloquence better adapted for the deliberative assembly than for the tumults of the forum," and his wisdom fitted him to be the model and the representative of the best culture of his day. For his social traits and genial temper he was also noted. Cicero applies to him the phrases *multa hilaritas, praeclara aequabilitas in omni vita, et idem semper vultus eademque frons;* and he asks: *Quis C. Laelio comior? quis iucundior?*

Foremost among the numerous friends whom these attractive qualities drew into companionship with him, was SCIPIO AFRICANUS MINOR, a man of about the same age (b. 185 B. C.). The son of that Aemilius Paulus who reduced Macedonia to a Roman province, and was the most illustrious member of his family, he was adopted by his cousin, a son of Africanus Major, and received the name of Scipio Aemilianus. Distinguishing himself by his courage and skill when military tribune in Spain and at the opening of the third Punic war, he was elected consul in 147 B. C., before the legal age, and ended that war the next year by the destruction of Carthage. In 133 B. C. he was equally successful against Numantia, and was thenceforth called Numantinus. Though inferior to his great namesake, his generalship, his patriotism, his discretion and independence as a statesman, gave him a similar position in his own generation. "The history of Rome," says Mommsen, "presents various men of greater genius than Scipio Aemilianus, but none equalling him in moral purity, in the utter absence of political selfishness, and in generous love of country."

It was in part the unity of their views in politics that brought him into intimacy with Laelius. Scipio, in his censorship, B. C. 142, followed in the footsteps of Cato, and sought to repress the growing luxury and immorality, to uphold the ancient customs, and to check the appetite for foreign conquest. In 139 B. C., he incurred the displeasure of the *Optimates* by supporting the Cassian law which introduced the ballot. Several years before the tribuneship of Gracchus, he, in conjunction with Laelius, had entertained the idea of a distribution of the public lands among the poorer classes, but abandoned the scheme as impracticable. For a time afterwards they with their associates occupied middle ground between the aristocracy and the masses, and protected the reform movement. "To Scipio quite as much as to the author of the Sempronian laws," is the opinion of Mommsen, "were the citizens indebted for nearly 80,000 new farm-allotments." But when, in their judgment, the life of the State was endangered by the continuance of this movement, they became its firm and fearless opponents. It was chiefly through their

united influence that the Papirian bill, allowing the re-election of tribunes, was defeated in 130 B. C., and that the judicial power of the *Triumviri*, which was then beginning to affect seriously the interests of the allied communities of Latins and Italians, was, in the year following (B. C. 129), transferred to the consuls. Scipio advocated this measure in a speech before the Senate, which called forth enthusiastic demonstrations of respect from that body and from the allies, but which so exasperated some of the opposite faction that he was assassinated on the night following, "in his quiet chamber dying for Rome, no less than if he had fallen before the walls of Carthage."

But these men were still more closely connected in literary pursuits. Scipio from the early age of eighteen was an earnest student of Greek literature and philosophy, and had the benefit of the instructions and counsels of the Greek historian Polybius, who became a member of his family and accompanied him in all his campaigns. He was celebrated also for his eloquence. Quintilian mentions as the most eminent orators of the period in which they lived, the *Laelii*, *Africani*, *Catones*, and *Gracchi*. Cicero in his *Brutus* asserts that Scipio surpassed all his contemporaries, except Laelius, in eloquence not less than in learning and wisdom. And Mommsen, endorsing the sentiment of the ancient critics, styles the speeches of Scipio and Laelius "masterpieces of model prose as well as expressions of the noblest patriotism."

With such abilities and such tastes Scipio became a congenial associate of Laelius in efforts for the improvement of the national language, and for the intellectual culture of their fellow-citizens, as well as in their own favorite studies. United with them in a love of learning, in scholarly attainments, and in oratorical excellence, were many men of high character and position in the State, such as the consul L. Furius Philus; Fabius Maximus, the older brother of Scipio and the adopted son of Fabius *Cunctator;* Sulpicius Galus, an eminent astronomer as well as orator and Greek scholar; M'. Manilius, a jurist; P. Rupilius, and others who are enumerated in the last chapter of the essay. Among the younger members of this group of scholars were

Laelia, the daughter of Laelius, "celebrated for the purity with which she spoke her native language, and whose conversation gave the tone to the polished society of her age;" her husband, Q. Mucius Scaevola, the augur, an eminent jurist and the teacher of Cicero; and C. Fannius Strabo, the other son-in-law of Laelius, who had served under Scipio in the last war against Carthage, and with Tiberius Gracchus had been the first to scale its walls, and who was also the author of a history of his own times.

With these coadjutors Scipio and Laelius led the way also in the patronage of the most talented authors of their day. Among their familiar acquaintances, mingling in their society, sharing their hospitality, and often befriended by them, were Pacuvius, one of the two geniuses of that age in tragedy; the comic poet Terence, "whose wit and idiom were pointed and polished by their conversation," and whose plays, inferior in purity of diction to no later classic productions except those of Caesar and Cicero, were for this reason imputed by many to Laelius; Lucilius, the earliest of the four Satirists and the equal of his successors in the keenness and severity of his assaults upon the vices and follies of the hour; Caelius Antipater, who dedicated to Laelius his history of the second Punic war; and Spurius Mummius, a writer of ethical epistles like those of Horace. "In this select circle," says Max Müller, "the master works of Greek literature were read and criticised, the problems of Greek philosophy were discussed, and the highest interests of human life became the subject of thoughtful conversation. It exercised a most powerful influence on the progress of Roman literature. It formed a tribunal of good taste; and much of the correctness, simplicity, and manliness of the classical Latin is due to that 'Cosmopolitan Club,' which met under the hospitable roof of the Scipios."

According to the representations of Horace, and of Cicero in this work (Chapters iv. and xxvii.) and elsewhere, the relations of Scipio and Laelius to each other were *in all respects* of the most intimate and confidential kind. They were companions in travel as well as in war, in their simple sports and recreations at Caieta and Laurentum, as well as in graver employments at Rome. One in their sympathies and in their views on all sub-

jects through life, it was not strange that their mutual attachment should have become even more memorable than that which had bound together the father of Laelius and the elder Africanus.

The event which so suddenly sundered this friendship, Cicero represents to have been the subject of conversation between Laelius and his sons-in-law a few days after its occurrence; and he here reproduces from memory the discourse which Laelius, at their request, delivered on that occasion, as it had been reported to him by Scaevola, the augur, his teacher.

Chapters ii.–iv. contain the *introductory conversation*, in which Fannius and Scaevola report to their father-in-law the inquiry of many *how he bears the death of Scipio.* Laelius replies that although deeply moved by this affliction, he is consoled by the recollection of the virtues and the illustrious career of his friend, by the belief that death was no evil to him, and by the remembrance of their friendship.

Chapters v.–xxvii. contain the discourse of Laelius, which may be divided as follows:

I. Chh. v.–ix. The nature, worth, and origin of friendship. It is an entire agreement on all subjects, human and divine, united with affection; with the exception of wisdom, it is the most valuable gift to man from the gods; and it does not spring from any selfish consideration, but from a natural impulse to love awakened toward another by a perception of real worth in him.

II. Chh. x.–xx. Concerning the friendships of the wise.

1st. The dangers which threaten the permanence of friendship. 2d. (Chh. xi.–xvi.) The true limits of the claims of friendship. Only what is honorable should be asked or done; advice should be frankly given and faithfully heeded; and the services rendered should not be less than our abilities. 3d. The importance of proving the character of men before entering into friendship with them. 4th. The duty of never abandoning old friendships for new ones, and of treating friends inferior to ourselves in any respect, as equals.

III. Chh. xxi.–xxvi. Concerning ordinary friendships, (*amicitiae vulgares, communes, leves.*)

1st. The duty of sometimes severing friendships, and the manner in which this should be done. 2d. Genuine friendship universally believed to be indispensable to happiness; but attainable only by those who are themselves good, and who seek it among the good. 3d. Frankness and a kindly disposition in administering, and meekness in receiving rebukes, indispensable to friendship; flattery and servility incompatible with it.

Conclusion. Ch. xxvii. The impossibility of genuine friendship without virtue; and with the exception of virtue, friendship the highest good.

NOTES.

Page

49 **Chap. I. 1. Q. Mucius**, sc. Scaevola. See Introduction, p. 168. He was praetor and governor of Asia in 121 B. C., and consul in 117 B. C., and was active in his profession until his death, which occurred later than the year 88 B. C. **Augur.** It was the function of the augurs as interpreters of the science of augury to declare whether the auspices (which revealed not what was to happen, but what the State should or should not do) were valid or not; so that they had in reality a veto upon all public business. Their office, which was for life, was therefore one of the highest in the State, and was sought and usually filled by the most eminent statesmen. **C.**, an abbreviation for **Gaio**, though the Romans always wrote **C**, not **G**. Roby, I. 104 and Appendix G.

2. Memoriter, *with clear memory.* Sk. **Iucunde,** *in an agreeable manner.* **Dubitare,** signifying to *hesitate* and followed by a clause containing the same subject, generally takes the infinitive, as here, if the sentence is negative, though the subjunctive with *quin* sometimes occurs even in Cicero. M. 375, *c*, Obs. 2.

3. Omni, *every.* **Appellare sapientem,** i. e. to give him the title of *Sapiens* or *the Wise.* See p. 7, line 26, note, and cf. p. 51, line 19 *et seqq.*

4. Autem, the weakest of the adversative particles, only adds something different from what precedes, and sometimes serves

Page

to introduce an explanatory parenthesis; =*now*. M. 437, *b*. **Ita** 49
. . . **ut**, i. e. *with the intent* or *design that* I should not, etc. St.; N.; *with this result that*, etc. Lr.; Rd. **Deductus**, *placed under the tuition of*, for a broader practical training, according to the custom of the time. Cf. Tac. *Dial de Orat.* xxxiv.: *Apud maiores nostros iuvenis ille, qui foro et eloquentiae parabatur, . . . deducebatur a patre vel a propinquis ad eum oratorem qui principem in civitate locum obtinebat. Hunc sectari, hunc prosequi, huius omnibus dictionibus interesse, sive in iudiciis sive in contionibus, assuescebat, etc.*

5. **Quoad—liceret**, *as far as I myself might be able, and it might be allowed me*, sc. *per Scaevolam.*

7. **Breviter et commode dicta**, i. e. short, pithy sayings, apothegms. N.

8. **Prudentia**, in the special or technical sense of *iuris prudentia.*

9. **Quo mortuo**, a participle for a temporal clause. See p. 41, line 10, note. **Pontificem**, lit. *bridge-builder* or *constructor of ways*. The *pontifices* formed one of the two original colleges of men skilled in religious lore, and derived their name from their function, as sacred as it was politically important, of conducting the building and demolition of the bridge over the Tiber. They were the Roman engineers, who understood the mystery of measures and numbers, whence there devolved upon them also the duties of managing the calendar and of seeing that every religious and judicial act took place on the right day. Thus they acquired the general oversight of Roman worship, and of everything connected with it. Mom. The number of *pontifices* (including the *pontifex maximus*) was originally five. In B. C. 300 it was increased to nine, and in B. C. 81 to fifteen. They held their office for life. Vacancies were filled by the college itself until B. C. 104, then by the people until B. C. 81, when Sulla restored this prerogative to the college. The people, however, exercised it again from B. C. 63 to 44. Q. Mucium **Scaevolam**, a relative and perhaps nephew of the Augur mentioned above. He was consul B. C. 95, a popular and able governor of Asia, and was proscribed and killed by the Marians, B. C. 82. Cicero, in the *De Orat.* (I. 39), calls him the most eloquent of jurists and the most learned jurist

Page

49 among orators. He was the first jurist who wrote a systematic treatise on the *Ius civile.* The purity of his moral character, his exalted ideas of equity, and his abilities place him among the first of the illustrious men of all ages and countries. Dict. Biog.

10. **Unum,** used with the superlative **praestantissimum,** to express more strongly *its exclusive signification.* M. 310, Obs. 2.

12. **Alias,** sc. *dicam.*

13. **Multa,** the object of a transitive verb implied in **in sermonem incidere**; a case of anacoluthia. It resumes the thought in **multa narrare de C. Laelio solebat** in the first sentence. **Tum** introduces a clause more important than that introduced by **cum**; *but especially,* or *more particularly.* **Hemicyclio,** a covered building, in private gardens or near public streets, in the shape of a *semicircular alcove,* sufficiently large to admit of several persons sitting in it at the same time, for conversation. R. Guhl and Koner (*Life of the Greeks and Romans*) describe it as merely a semicircular stone bench.

14. **Admodum** may either *follow* the word it qualifies *as here,* and in p. 56, line 27, or precede, as in p. 84, line 9, and p. 93, line 20.

15. **Eum sermonem,** *that topic of conversation;* explained by the next sentence. **Incidere.** For the tense, see p. 20, line 5, note.

16. **Fere,** *almost exclusively,* qualifies **erat in ore.** So N.; Lr.; L. For the position of **fere,** cf. p. 55, line 18, p. 59, line 21, p. 74, line 24, and see Lex. *s. v.* Rd., however, takes it with **tum,** in the sense of *just about that time.* **Multis,** dat. of possessor.

50 1. **P. Sulpicio Rufo,** an eloquent orator and an influential politician, and, until his tribuneship in B. C. 88, an adherent of the aristocratic party. He then proposed measures which were really "beneficial reforms," but which were fiercely opposed by the Senate. He resorted to violence to prevent the adjournment of the assembly which was to act upon them, and then, to secure himself and his cause against Sulla, carried a law transferring the command against Mithridates to Marius. On Sulla's return to Rome he was declared a public enemy and fled, but was discovered and put to death. **Utebare.** See Lex. *s. v.* II., A. For the mood, see C. 232; H. 516, I.; A. 321; G. 540.

Page

2. **Tribunus**, in apposition with is. **Q. Pompeio Rufo,** 50
a zealous supporter of the aristocratic party, and at first a personal friend of Sulpicius. Deprived of his consulship (B. C. 88) by the Marians, he fled from the city, but returned with Sulla, and was placed in charge of Italy during the absence of the latter in the East. The Senate appointed him general of the army of Pompeius Strabo, who, after handing over the command to him, secretly instigated the soldiers to murder him.

3. **Coniunctissime.** See Lex. *Coniungo, in fin.*

5. **Admiratio,** *astonishment.* The **ad** has reference to the object of the wonder. The simple word *miratio* occurs but once in Cicero's works. **Querela,** *lamentation,* because pernicious consequences to the State were feared from the enmity of men so influential. **Itaque tum** refers to what precedes, and indicates the time of the discourse. N.

6. **Eam ipsam** for *eius ipsius rei.* A demonstrative pronoun (or a relative instead) is sometimes used in agreement with a substantive, *in a suggestive sense,* instead of adding that which is suggested in the genitive case. M. 314. Cf. **quod studium,** p. 16, line 7.

8. **C. Fannio.** See Introd., p. 168.

9. **Diebus.** See p. 32, line 20, note. **Africani,** i. e. Scipio Africanus Minor. See Introd., p. 167.

10. **Libro,** abl. of place. **In** is usually omitted when the contents of the whole book are referred to. M. 273, *b*, Obs. 1.

11. **Arbitratu,** *according to my own judgment;* one of several verbal nouns in **u** from supines, which are used chiefly in the ablat. sing., with a genitive or a possessive pronoun. M. 55, 4. Cf. **rogatu,** line 17.

12. **Saepius.** C. 53, 1; H. 444, 1; A. 93, *a*; G. 312, 2. **Interponeretur.** For the tense, C. 234, 4; H. 495, I.; A. 287, *a*, G. 512.

14. **Ageres.** See Lex. *s. v.* II., D, 8, a.

15. **Scriberem.** C. 209, note; H. 498, II.; A. 331, *a*; G. 546. **Res,** *the subject.*

16. **Nostra familiaritate.** See Introd. to Notes to **De Senectute,** p. 100.

17. **Invitus.** C. 113, 6; H. 443; A. 191; G. 324, Rem. 6. **Prodessem.** For the mood, see page 26, line 7, note.

Page

50 20. **Catonem.** See Introd. to Notes to **De Senectute**, pp. 100–104. He was called *Maior* (sc. *natu*) to distinguish him from Cato Uticensis, the contemporary of Cicero.

21. **Persona,** *character* or *personage.* In classic Latin it never means *person* in the sense of *individual,* merely. See Lex. *s. v.*

22. **Loqueretur.** The relative with the subjunct. follows **idoneus,** and sometimes **aptus,** to express that for which a person is qualified. M. 363, *b.* Here **aptior** and **idonea** (line 26) are used in the same sense. Strictly, the former denotes an *active,* the latter a *passive* fitness. D. *s. Idoneus.*

23. **Fuisset.** See page 9, line 5, **ferrent,** note; and cf. the next line, where the causal clause is introduced by **cum. Floruisset** refers both to his vigor of mind and body, and to his wealth and political position. Cf. p. 9, line 12.

27. **Meminisset.** See p. 6, line 15, **pareat,** note.

51 2. **Veterum,** *of former times.*

3. **Nescio quo pacto,** often, as here, parenthetic and equivalent to an indefinite adverb; *somehow.* M. 356, Obs. 3.

8. On the arrangement of the words **senior, prudentior, sapiens, amicitiae—excellens,** see p. 6, line 17, note, *in fin.*

11. **Velim.** C. 202, 2; H. 486, I., Note 1; A. 311, *b*; G. 250. **Avertas.** C. 209, 4 and 5; H. 499, 2; A. 331, *f,* Rem.; G. 546, Rem. 3. See also p. 20, line 20, note, for the *different* constructions after **volo.**

14. **Disputatio,** *discourse.* Rd. Cf. *De Orat.* II. 233.

15. On the case of **ipsum,** see M. 487, *b.*

Chap. II. 16. Sunt ista is equivalent to *Sunt ista vera, What you say is true.* Rd. For the use of **ista,** see p. 9, line 15, note. The sentence is an assent to some supposed remark of Laelius respecting the calamity which the State had experienced in the death of Scipio.

17. **Sed,** etc., i. e. *But* instead of merely lamenting his death, *you ought, etc.*

18. **In te—unum,** sc. as the only one capable of filling the place of Scipio in political affairs, or of preserving the republic. **Unum,** joined with a noun or pronoun, is often used for the adverb *solum.*

20. **Hoc,** i. e. this distinction *ut sapiens appellaretur.* Lr. **Modo,** i. e. comparatively recently. Cato had already been

dead twenty years. In *De Off.* II., xxi., it is used of a time 51
seventy years, and in Livy xxii. 14, of one twenty-five years distant. See also p. 19, line 2, note. **L. Acilium**, a jurist who flourished about 200 B. C., the author of a commentary on the Twelve Tables, and the first Roman who was called by the people *Sapiens.*

21. **Uterque**, sc. *sapiens appellatus est.* Rd. **Alio**, *different*, sc. from that in which *you* are considered wise. N.

22. On the force of **quodam**, see C. 119, 6; H. 456, 2; G. 300.

23. **Multarum rerum**, sc. agriculture, war, statesmanship, law, oratory, and history. Lr. **Usum**, *experience* or *a practical knowledge of.* N.

24. **Multa—ferebantur**, *many instances were related of his wise forethought, etc.*

25. **Responsa.** See Lex. *s. v.* 2.

26. **Iam**, i. e. even before his death. Rd. On the meaning of **cognomen**, see p. 7, line 26, note, and Lex. *s. v.*

27. **Sapientis**, an appositional genitive. C. 133, 5; H. 396, VI.; A. 214, *f*; G. 359. **Te—esse sapientem** would regularly be the object of **existimant** in p. 52, line 9, but on account of the long parenthetic clause intervening, it is repeated under the form **hanc—sapientiam.**

1. **Natura et moribus**, *disposition and character.* **Natura**, 52
intellectual, **moribus**, *moral endowments.* Rd. **Verum etiam**, following **non solum**, introduces something more important than the preceding. M. 461, *a.*

2. **Studio et doctrina**, *application and learning. Studium* depends on *mores*, and *doctrina* on this combined with *natura*, while *studium* and *doctrina* denote *acquirements.* Rd.

3. **Appellare**, sc. *talem*, the antecedent of *qualem*, while **qualem—neminem** is one of the objects of **accepimus.**

4. **Reliqua Gracia**, antithetic to **Athenis.** The antecedent of **qui** is **eos**, the object of **habent**, whose subject (understood) is the antecedent of **qui** in line 5.

5. **Septem**, sc. *sapientes.* There was a difference of opinion among the ancients as to the names and even the number of *the sages* of Greece. Solon of Athens, and Thales of Miletus, were the most eminent.

6. **In numero—habent**, i. e. do not regard as *philosophers*,

Page

52 but only as *practically sagacious.* Sh. **Athenis.** For the case, see p. 24, line 25, note. **Unum,** *only one,* sc. Socrates.

7. **Eum—iudicatum,** sc. in reply to the inquiry of Chaerephon, a pupil of Socrates. The utterance was said to have been as follows:

> Σοφὸς Σοφοκλῆς, σοφώτερος δ' Εὐριπίδης,
> Ἀνδρῶν δὲ πάντων Σωκράτης σοφώτατος.

9. **Omnia—esse,** *that all your welfare is dependent upon yourself alone.* On the sentiment of this and the following clause, cf. Horace, *Sat.* II., vii. 83–88:

> *Quisnam igitur liber? Sapiens sibi qui imperiosus,*
> *Quem neque pauperies neque mors neque vincula terrent,*
> *Responsare cupidinibus, contemnere honores*
> *Fortis, et in se ipso totus, teres, atque rotundus,*
> *Externi ne quid valeat per leve morari,*
> *In quem manca ruit semper fortuna.*

Ut—ducas, a clause of result in apposition with **hanc sapientiam.** C. 212; H. 501, III.; A. 332, *f.*

10. **Virtute inferiores,** *of less account than virtue.*

11. **Quonam** expresses a more lively or emphatic question than the simple word, and the *nam* answers to the English "pray."

12. **Eoque magis,** sc. *quaerunt.*

13. **Nonis.** C. 313, 3; H. 642, I. 2; A. 376, *c*; G, p. 371. This was the regular day of meeting of the augurs. **D. Bruti,** one of the aristocratic party, consul B. C. 138, and one of the most celebrated generals of his age. He was also the patron of the tragic poet Accius, and was well versed in Greek and Roman literature.

14. **Commentandi,** *deliberating together.* N.; *practice,* i. e. in the augural art. Rd. **Adsolet.** See Lex. *s. v.*

16. **Solitus esses.** C. 225; H. 515, III.; A. 320, *e*; G. 637. **Obire** applies to **diem** by zeugma; *to be present on that day, and to discharge that duty* (munus, sc. *commentandi*).

17. **C. Laeli.** The addition of the *praenomen,* not usual in familiar conversation, gives formality to the address. Rd.

20. Notice the position of **viri** with reference to the words 52
agreeing with it.

21. Humanitatis. See p. 15, line 13, note.

22. Collegio, sc. *augurum,* one of the two *original corporations* of men especially skilled in religious lore, and charged with the preservation of traditional rules regarding religious observance, in general. Mom. See p. 49, line 1, note. For the number of members of this college, and the mode of appointment to it, see p. 37, line 18, note. **Adfuisses,** a subordinate clause in Orat. Obliq.

1. Constanti, *of firm character.* See p. 78, line 10, note. **Con-** 53
tingere, generally confined to the happening of fortunate occurrences, is here used of bad fortune. According to St. it properly means the happening of something which is natural or to be expected, whether good or evil.

2. Fiat. See p. 52, line 9, **ducas,** note. **Quod,** *as to the fact that.* C. 233; H. 516, 2, note; A. 333, *a*; G. 525, 2; M. 398, *b*, Obs. 2. **Tantum tribui,** *that so much worth is attributed.*

3. Agnosco, sc. *tamquam debitum mihi.*

4. Videris. Even in a parenthetic clause with **ut,** *videri* is almost always used as a *personal* verb. M. 400, *a*, Obs.

5. Aut. See p. 34, line 17, note.

6. Quisquam, regularly used only in negative sentences, but sometimes as here after **si,** not in a negative sense, but only *to increase the indefiniteness* which would be implied in *aliquis* or *quis.* **Alia,** sc. through which his wisdom was disclosed. N.

7. Filii. See p. 13, line 13, note, and p. 47, line 13 *et seqq.* **Memineram, etc.,** sc. *mortes filiorum ferentes.* N. **Paulum,** sc. *Macedonicum.* See p. 13, line 12, note.

8. Galum. See p. 29, line 26, note. **Hi,** sc. *mortem filiorum tulerunt.* Rd. **In pueris,** lit., *in the case of boys;* i. e. when their sons died in boyhood. **Perfecto—viro,** *mature and honored manhood.*

9. Cave. C. 247, 6; H. 489, 2); A. 269, *a*, 3; G. 264, II. **Anteponas.** C. 210, 1; H. 499, 2; A. 331, *f*, Rem. *in fin.;* G. 548, Rem. 2. **Ne—quidem.** See p. 9, line 22, note.

11. Huius, sc. Cato. Generally *hic* refers to the last mentioned, and *ille* to the more remote, but not unfrequently *hic* refers to that which is nearer in thought and in its nature. M. 485, *a.*

Page

53 **12. Ut—loquar,** explanatory of *the plural* **habitote.** The clause on which it depends is omitted for the sake of brevity. See p. 8, line 10, note.

Chap. III. 13. Negem. On the force of the tense here, see C. 215, 3, Note 2; H. 509, Note 2; A. 307, *b*; G. 598, Rem. 2.

14. Viderint has generally been considered a subjunctive of desire, with the perfect in the sense of the present. Roby, however, treats it as a fut. perf. indic. II. 1593. Cf. also p. 9, line 11, and note. **Sapientes,** i. e. the Stoics, who held that it was the duty of a wise man to be free from the disturbing influence alike of joy and of grief, and to maintain equability of soul.

15. Moveor, sc. *desiderio.* St. **Amico.** C. 177; H. 414, I.; A. 243, *a*; G. 389.

17. Certe. See p. 5, line 7, note. **Medicina,** sc. for this mental disease, *grief.* **Ipse.** C. 118, 1; H. 452, 1; A. 195, *l*; G. 298.

19. Quo, ablat of cause; **decessu,** of time, with the idea of cause involved in it also. **Plerique,** *most men.*

21. Incommodis, contrasted with **mali.** Rd.

22. Cum illo actum esse praeclare, *that his lot was a glorious one.* See Lex. *s. Ago,* II., D, 8, *b.*

23. Neget. C. 205, 3; H. 486, II.; A. 268; G. 251.

24. Inmortalitatem, sc. *corporis.* Cf. the similar expression respecting the same man in Cicero's oration for Milo, vii. 16: *Quem inmortalem, si fieri posset, omnes esse cuperent.* **Optare vellet,** *had chosen to desire.* For the tense of **vellet,** C. 215, 4, 1; H. 510, Note 2; A. 308, *a*; G. 599, Rem. 1.

25. Esset. C. 223, 3; H. 503, I.; A. 320; G. 634.

26. Iam, *already;* made emphatic by separation from **habuerant,** to which it strictly belongs. Rd. **Puero,** *in his boyhood,* an appositive equivalent to a temporal clause. The same is true of **adulescens.** C. 112, 2; H. 363, 3, 2); A. 184; G. 324.

54 **2. Ante tempus.** The legal age was forty-three. Scipio was elected at the age of thirty-six, when in B. C. 147 he received the command of the third Punic war. **Sibi,** a *dativus commodi;* with **suo tempore,** *at a time propitious for himself.* Chase.

3. Suo. See p. 21, line 22, note. **Paene sero,** sc. because of the defeats of the Roman army in the Numantine war. **Duabus urbibus eversis,** sc. Carthage in B. C. 146, and Numantia in B. C. 134.

Page

6. **Moribus facillimis,** *amiability of character.* N. **Pietate,** *filial affection,* refers to the fact that he gave a legacy, received from his grandmother by adoption, to his mother after her divorce. At her death he gave it to his sisters. 54

7. **In suos.** His share of his father's estate he gave to his elder brother.

9. **Maerore,** properly, the natural and involuntary manifestation of grief, in the gestures of the body and in the countenance. D. *s. v.* **Quid.** C. 128, 2; H. 378, 2; A. 240, *a*; G. 331, Rem. 3.

12. **Memini, etc.** See Introd. to Notes to **De Senectute.**

13. **Disserere.** For the tense, see p. 20, line 5, note.

14. **Etiam nunc,** sc. at the time of his death, so recent that Laelius includes it in the present. N. **Quamobrem,** like *quare,* refers to one definite ground distinctly stated. Arn.

15. **Fortuna, gloria.** See p. 42, line 9, **animo,** note.

16. **Moriendi.** See p. 42, line 2, note. It is here to be constructed with **sensum** (*consciousness*) and understood with **celeritas.** N.

17. **Quo genere,** sc. *celeritas.* **Difficile dictu est,** i. e. *It is difficult to form an opinion respecting the cause of his death.*

18. **Quid—videtis.** Some thought that he died a natural death, others that he committed suicide; but it was the general opinion that he was murdered. Various persons were suspected, his wife Sempronia, her mother Cornelia, Gracchus, Fulvius, and Carbo who was most generally believed to have been guilty. "That he became the victim of a political assassination cannot be doubted. The murderer was never discovered, and this much only is clear, that the instigator of the deed must have belonged to the Gracchan party." Mom.

20. **Celeberrimos,** literally, those days on which large numbers of people were collected together (here, through their interest in him). It is otherwise used in Cicero, only of *places* which are frequented, or of things which are much talked abcut, never of persons in the sense of *famous.* St.

21. **Reductus,** the technical term for *escorted* as a token of respect. See p. 37, line 1, **reduci,** note. The occasion of this manifestation of respect was his delivery of a speech in the Senate on that day, in which he pledged himself to maintain

Page

54 the claims of the Latins and the Italians to their lands against the *Triumviri.* See Introd., p. 167.

22. Populo Romano, here = *Optimates.* Cf. *Somn. Scip.* ii. *Te senatus, te omnes boni, te socii, te Latini intuebuntur, etc.* N.; Lr. By Rd. it is considered simply = *civibus.*

23. Sociis et Latinis. Before the Social war, B. C. 90, the Roman State comprehended *cives Romani, Latini* (i. e. citizens of the old Latin towns and the *Latinae Coloniae,* who had a partial Roman citizenship), *Socii,* or other inhabitants of Italy in alliance with Rome but really subject to her, and the *Provinciales.* Dict. Antiqq.

25. Deos, an explanatory addition to **ad superos** (*into heaven*); to which, with **ad inferos** (*the lower world*) perhaps *manes* (*departed spirits*) would correspond. N.

Chap. IV. 26. Neque is used instead of a simple *non,* when a negative proposition is connected by *enim, tamen,* or *vero.* M. 458, *b.* **Iis,** sc. the Epicureans. **Nuper.** The various systems of Greek philosophy began to be taught at Rome a little earlier than the middle of the second century B. C.

55 **1. Interire.** See p. 44, line 16, note.

3. Religiosa iura, *religious ordinances,* sc. those laws which regulated the mode of interment and prohibited the violation of sepulchres. Cf. *Tusc. Disp.* I., xii. 27: *Caerimoniis sepulcrorum, quas maximis ingeniis praediti nec tanta cura coluissent nec violatas tam inexpiabili religione sanxissent, si, etc.*

4. Nihil, accus. of specification. **Pertinere** agrees with a pronoun referring to **iura.** For the tense of **arbitrarentur,** see p. 53, line 24, **vellet,** note.

5. Eorum, sc. the Pythagoreans. Cf. p. 43, line 25 *et seqq.* **Fuerunt,** *lived.* **Magnam Graeciam,** not a territorial but a collective term for the Greek colonies in Southern Italy.

6. Quidem, concessive.

8. Eius, sc. Socrates.

9. Cui, uti, the reading of Br. and several other editors. Several MSS., O., and St. have **qui, ut in. Cui** depends on *videbatur* to be supplied from the next sentence. **Non,** sc. *quotiens de hac re diceret.* Rd. **Plerisque,** *most persons,* who wavered in their belief respecting the immortality of the soul; particularly, perhaps, the New Academy.

Page

12. Optimo—cuique. See p. 27, line 7, note. 55

14. Praesagiret, sc. *se mox moriturum.* Schutz.

15. L. Furius Philus, consul B. C. 136, an able general in the Numantine war and distinguished for his literary culture. Manius **Manilius,** consul B. C. 149, and commander of the Roman army at the opening of the third Punic war. He was also a jurist, and was called one of the founders of the *Ius civile.*

17. Disseruit de re publica. Cicero's treatise *De Republica,* in six books, written in B. C. 54, professes to be a report of a discourse on government delivered by Africanus Minor, B. C. 129, to the persons here mentioned and several others. Only fragments of it are extant. **Extremum,** often used substantively by Cicero. The reference is to the famous episode in the *sixth book,* called the *Somnium Scipionis,* which was quoted entire by Macrobius, and thus preserved. It professes to be Scipio's narrative of a dream in which he had an interview with the departed spirit of the elder Africanus.

18. Fere qualifies **de immortalitate.** L. Cf. p. 49, line 16, note, and p. 59, line 21. **Animorum.** For the plural, see M. 50, Obs. 3. **Quae** refers to the idea in **de inmortalitate animorum.** C. 114, 4; H. 445, 5; A. 199, *b*; G. 616, 3, I.; and cf. p. 8, line 23.

19. Quiete = *somno.* **Id si—corporis,** sc. as represented in the *Somnium Scipionis.*

21. Evolet. See p. 52, line 9, **ducas,** note, and p. 57, line 5.

23. Quocirca. See p. 7, line 24, note. **Maerere—eventu,** the logical subject of **sit.**

24. Sit. C. 213; H. 498, III., Note 1; A. 331, *f;* G. 552. **Sin autem,** *If on the other hand.* M. 442, *b.*

25. Veriora, ut sit. See p. 52, line 9, note. If a judgment is pronounced concerning the character of an action that is only supposed, by means of an adjective with *sum* or some equivalent phrase, the subject is expressed either by an infinitive alone or an accusative with the infinitive. Yet such clauses are *also* found with **ut,** when it is intended to denote at the same time the *reality or falsity,* possibility, or impossibility of the action. M. 374, Obs. 2.

26. Sensus, *consciousness.*

Page

56 1. **Natus esset.** For the mood, see p. 8, line 17, note. Its subject is the antecedent of **quem.**

2. **Dum,** *as long as.* Hence **erit,** in the indicative. C. 214, 1, Note 1; H. 519, I.; A. 328; G. 571. **Gaudemus** strictly denotes the inward feeling; **laetabitur** its outward expression, *exult, shout for joy.* D. s. *Gaudere.*

3. **Ut supra dixi,** sc. p. 53, line 22.

4. **Fuerat aequius,** *it had been fairer.* Chase. When it is declared without a condition what might or ought to happen, or have happened, but does not happen, with *sum* and such an adjective as *aequum*, etc., the imperfect indicative is commonly used to represent present time, *to describe that which does not happen*, and the perfect and pluperfect indicative to represent the past. M. 348, *c*, Obs.; C. 196; H. 476, 5; A. 264, *b*; G. 246, Rem. 1 and 2. The subject of **fuerat** is the infinitive clause **quem exire.**

7. **Videar,** sc. *mihi.*

8. **Coniuncta cura.** See Introd., p. 168.

10. **Voluntatum—consensio,** *entire agreement in tastes, employments, and opinions.* Cf. p. 77, line 19. *Voluntas* in Cicero frequently means *inclination in politics.* Rd.

12. **Sapientiae fama,** *reputation for wisdom.*

13. **Commemoravit.** See Lex. *s. v.* II., B. **Falsa,** put for a causal clause. **Praesertim.** See p. 36, line 18, note.

15. **Cordi,** *delightful.* C. 161, 1; H. 390, 1; A. 233; G. 350. Roby includes it in his list of predicate datives, calling attention, however, to the fact that it is one of a very few words of a thoroughly concrete character, used in this construction, and the *only* one frequently so used. II. xxvi.; xxxix.

16. **Tria—amicorum.** Cicero, *De Fin.* I., xx. 65, remarks that only *three pairs* of friends are found in all the fictions of antiquity: these were Theseus and Pirithous, Achilles and Patroclus, Orestes and Pylades. In the *De Off.* III., x. 45, he mentions a fourth instance from authentic history, Damon and Phintias.

17. **Genere,** *class.*

19. **Istuc,** i. e. which *you* have just expressed; sc. *Scipionis et Laelii amicitiam notam posteritati fore.* **Ita,** sc. *sit* or *esse.* M. 373, Obs. 1.

23. **Quid sentias—des,** states the plan of the discourse, viz.,

Page

the worth of friendship, *the nature* of it, and *rules* for it. See 56
Introd., p. 169.

Chap. V. 1. Gravarer, *I would not be reluctant.* See Lex. *s.* 57
v. II. **Si—confiderem,** *if I had confidence in my ability* or *fitness.*

2. Res, *the subject.*

4. Doctorum, sc. by profession, *philosophers.* **Ista,** sc. which *you* wish me to imitate. **Eaque** is used to connect emphatically a more precise definition of the word to which it refers. M. 484, *c.*

5. Graecorum, at first of the Sophists, afterward of the Middle Academy. Cf. *De Fin.* II., i. 1: *Sophistarum e numero primus est ausus Leontinus Gorgias in conventu poscere quaestionem, id est iubere dicere, qua de re quis vellet audire*; also *De Orat.* I. xxii.; III. xxii. and xxxii. **Iis ponatur,** *a subject should be given them.* **Disputent.** C. 222; H. 497, I.; A. 317; G. 632.

6. Subito, *without preparation.*

8. Petatis. See p. 51, line 11, **avertas,** note. **Ista,** i. e. that they are competent to teach on such a theme.

12. Nisi is subjoined to negatives and questions with a negative sense with the signification of *but* or *except.* M. 442, *c*, Obs. 3. **In bonis.** Cf. p. 80, line 2, *inter bonos, etc.*

13. Ad vivum reseco. See Lex. *s. Vivus*, B, 1. He means that he does *not* deny the possibility of friendship to those who have not attained *some extraordinary degree* of goodness.

14. Illi, sc. the Stoics, who fixed the standard of goodness so high as to be unattainable by man. **Fortasse vere,** *perhaps rightly in theory.* Sh.

16. Sit. C. 204, 1; H. 514, note; A. 266, *c*; G. 257.

19. Usu vitaque communi, *the experience of common life*; hendiadys.

21. C. Fabricium, etc. See p. 13, line 13, note.

22. Ad, *according to*, is often used in figurative relations to denote a standard or object of comparison. **Istorum.** See p. 23, line 10, note.

23. Habeant. See p. 13, line 7, note.

24. Invidiosum, *hateful*, *odious*, sc. because pretentious, assuming; **obscurum,** *unintelligible.* Lex. *s. v.* II., A, sc. because

Page

57 a mere abstraction without any corresponding reality in actual life. N.

25. The subject of **fuerint** is *hi* understood. N. The subjunct. may occur after **concedant** because it involves the idea of a wish. C. 242, 4; H. 535, II., note; A. 331, *c*; G. 546. According to N., this construction is used to state a fact, while the infinitive would express only a thought.

26. **Agamus.** See Lex. *s. v.* II., D, 9, *b*. **Pingui Minerva,** a proverbial expression as **ut aiunt** indicates, in the ablat. absolute; **pingui** = *coarse*, and **Minerva,** here = *ingenio; with plain mother-wit*, i. e. as common men, not philosophers. L. Cf. Hor. *Sat.* II., ii. 3: *Crassaque Minerva*, and *De Off.* I., xxxi. 110: *invita Minerva, id est, adversante et repugnante natura.*

58 3. **Constantia.** For the case, see p. 20, line 5, **viribus,** note.

6. **Naturam,** i. e. the teachings of the unperverted and perfectly developed nature of the ideal wise man of the Stoics. Cf. p. 7, line 26, **quod—sequimur,** and note.

7. **Ita** = *ea lege*. Cf. *Somn. Scip.* iii.: *Homines enim sunt hac lege generati ut, etc.; Tusc. Disp.* III., xxiv. 59: *ea lege esse nos natos ut, etc.*

8. **Societas,** *fellowship*. **Maior—accederet,** *moreover the stronger, the more nearly each one was related.* The sentiment is that human society is a consequence of man's constitution or nature; a necessity therefore, and not a choice. L. Cf. *De Off.* I., xvi. 50: *Sed, quae naturae principia sint communitatis et societatis humanae, repetendum videtur altius. Est enim primum, quod cernitur in universi generis humani societate; eius autem vinculum est ratio et oratio, quae docendo, discendo, communicando, disceptando, iudicando conciliat inter se homines, coniungitque naturali quadam societate.*

10. **Peregrini,** *foreigners*, as without the rights of citizens. D. *s. Exterus*. **Propinqui,** *kindred by blood.* D. *s. Necessarius.* **Alieni,** *strangers*.

11. **Ea,** i. e. *that affection* for one's kindred and fellow-citizens, which is implanted by nature.

12. **Firmitatis.** C. 133, 4, Note 1, *b*; H. 397, 4; A. 216, *a*, 4; G. 371. **Propinquitati,** *relationship*, of kindred and fellow-citizens.

18. **Conciliavit,** *has united together.*

19. **Res**, *the circle.* N. **Adducta in angustum,** *drawn together within so narrow a limit.* **Caritas,** any *tender affection,* especially of parents to children, which shows itself in friendship and voluntary sacrifices. D. *s. Diligere.* 58

20. **Iungeretur,** imperfect for the present, an exception occurring only when there is a possibility of conceiving of the action in its progress, and not merely its result.

Chap. VI. 21. **Enim** introduces the reason of what is stated in the preceding clause. **Nisi.** See p. 57, line 12, note.

22. **Rerum,** objective genitive. M. 283, Obs. 3.

23. **Consensio,** *an agreement of opinion.* **Haud scio an.** See p. 33, line 26, note.

24. **Nihil.** So Br. following two MSS. Most MSS., with O., and St., read *quidquam.*

27. **Beluarum,** used with an intellectual reference as an animal destitute of reason. D. *s. Animal.* **Hoc extremum,** sc. the preference of pleasure. Sh. **Extremum** = *finis* sc. *bonorum.* Rd. **Illa superiora,** i. e. those objects of preference first mentioned.

3. **Praeclare illi quidem,** sc. *faciunt.* See p. 11, line 23, note. 59

4. **Illi quidem,** sc. the Academics and Peripatetics.

5. **Esse,** *exist.*

6. **Consuetudine vitae,** *the usage of real life.*

7. **Quidam docti,** sc. the Stoics.

8. **Magnificentia.** See Lex. *s. v.* II. 2. **Virosque.** If a negative proposition is followed by an affirmative, in which the same thought is expressed or continued, *que, et,* or *ac* is employed in Latin, where in English we use *but.* M. 433, Obs. 2.

9. **Paulos, etc.,** i. e. men like Paulus, etc.

11. **Qui—reperiuntur,** i. e. men of superhuman excellence, whom alone the Stoics consider virtuous, but who have never really existed at all.

13. **Opportunitates,** *advantages;* with **tantas habet,** = *shows the characteristic of opportuneness on many occasions.* Rd. M. 50, Obs. 3. For the meaning and use of **queo,** see p. 19, line 12, note.

14. **Qui.** See page 15, line 9, **qui,** note. **Vitalis,** *worth living, true life.*

Page

59 15. **Conquiescit.** The reading of Br., and O. Some editors read *conquiescat*. For the indicative, see p. 14, line 3, note.

16. **Quicum.** The old form *qui* occurs as an abl. sing., but is only used by good writers in combination with the preposition *cum*, (= *quocum*,) and with verbs in some few expressions as a neuter after an indefinite pronoun understood. M. 86, Obs. 2. **Audeas.** See page 6, line 11, note.

17. **Qui**, the reading of a few MSS., and Br. Most MSS., with O., and St. have *quis*. In the masculine, *quis* is both a substantive and adjective, and occurs as an adjective in the older writers (Cic.) *chiefly with substantives denoting a person*, but often too with others. M. 88, Obs. 1. *Quis* inquires for the name and existence, *qui* for the nature and quality. N. **Fructus**, *enjoyment*.

18. **Ac** = *as*, with adjectives and adverbs denoting similarity. M. 444, *b*.

19. **Sine eo** supplies the place of a conditional clause. C. 217, 1; H. 507, Note 7; A. 310, *a*; G. 594, 3.

21. **Quae expetuntur**, *which are objects of desire*. The verb represents the Greek αἱρεῖν, a technical term common to all the later Greek philosophical schools. Rd. **Rebus fere singulis**, *almost always for particular ends only*. N.

22. **Opes**, political resources, *power*. See D. *s. Divitiae*.

25. **Res—continet**, *includes many advantages*. **Praesto.** C. 108, 3, 2, (2) (*a*); H. 360, Note 2; A. 175; G. 196, Rem.

26. **Loco.** Verbs signify *to abstain*, *to hinder*, *to exclude*, are followed by the ablative, either with or without a preposition, except where a person is specified, when the preposition is always used. M. 262.

27. **Aqua, igni**, proverbially used, as things essential to human life. Lr.

60 1. **Locis**, *occasions*. When *locus* is accompanied by a pronoun or adjective, *in* is often omitted, and almost always when *locus* has a derived signification. M. 273, *b*, Obs. 1; C. 183, 2; H. 425, 2; A. 258, *f*; G. 385, Rem.

2. **Mediocri**, *ordinary*. It denotes quality, with reference to worth. D. *s. Medius*.

4. **Qui pauci.** See p. 56, line 16, note.

6. **Adversas—leviores:**

"Such is the use and noble end of friendship,
To bear a part in every storm of fate,
And, by dividing, make the lighter weight."

Partiens and **communicans** have essentially the same meaning. The former = *dividens in partes*, the latter = *partem impertiens alteri*. N. See also D. *s. Impertire.*

Chap. VII. 8. **Contineat.** With **cum—tum** when each member has its own verb, the first is often put in the subjunctive to express a kind of comparison between the general and the particular case, the earlier and the later, etc. M. 358, Obs. 3; Roby, II. 1734; 1735; H. 521, 2, 2), Note 1. Cf. p. 87, line 14; *De Off.* III., ii.; *De Nat. Deor.* I. 1. **Illa**, sc. *commoditate.* **Omnibus**, sc. *rebus humanis.*

9. **Bonam spem**, the reading of most MSS., Br., O., and Lr., while St., and N. read *bona spe;* with **praelucet**, *throws the light of a good hope forward into the future.* This verb, however, is very rare in a transitive sense. Rd. cites Plaut. *Cas.* I. 30; Plin. *Hist. Nat.* XXXII., 141, and two post-class. authors.

10. **Debilitari**, *to be dispirited.* **Etiam.** So Br., following most of the MSS. *Enim* is the reading of O., St., Lr., and N. It has also some MS. authority.

11. **Exemplar.** See Lex. *s. v.* I., B.

12. **Adsunt**, sc. in their friends. L.

13. **Abundant.** See Lex. *s. v.* II., C.

15. The antecedent of **quo** is the whole preceding clause. **Illorum, horum** here follow the rule. See p. 53, line 11, **huius**; p. 6, line 17, notes.

16. **Laudabilis**, sc. because they are always in communion with their departed friends. N. **Quod si**, *But if. Quod* (properly the neuter accus. of the relative pronoun) sometimes stands before a conjunction belonging to a subordinate clause which begins a period, to denote the connection of the thought with the preceding, especially before *si* and *nisi*. M. 449.

17. **Rerum natura.** See Lex. *s. Natura*, II., B, 2. **Benevolentiae**, gen. of source. N. C. 133, 1; H. 396, II.; A. 214; G. 361, 1.

19. **Minus.** See Lex. *s. v.* 3.

Page

60 **20. Quanta—sit,** the subject of **potest.** C. 108, 2, 1, (5); H. 540, I.; A. 329, Note 4; G. 195; 469.

24. Agrigentinum—virum, sc. Empedocles, who flourished in the first half of the fifth century B. C. He called the original forces of the universe, *which cause existence and dissolution,* φιλότης (*friendship*) and νεῖκος (*strife*).

25. Quidem always stands after the emphatic word. M. 471, *in fin.* **Quendam** denotes a particular individual, while *aliquis* and *quispiam* do not, necessarily. Cf. p. 68, 11, **quemquam,** note.

26. Vaticinatum, i. e. set forth in metre. See Lex. *s. v.* II., A. The reference is to his didactic poem on nature entitled Περὶ τῆς φύσεως, which was written in hexameter verse, and which Lucretius made the model of his *De Rerum Natura.*

27. Constarent, antithetic to **moverentur.** For the mood of both verbs, see p. 7, line 17, **putavissent,** note. **Ea,** the antecedent of both the preceding relatives, and the object of both the following infinitives.

61 **2. Hoc,** i. e. the doctrine of Empedocles just stated. **Re probant,** i. e. by their conduct prove its truth.

3. Officium, *service.* See p. 19, line 16, note. **Exstitit.** See Lex. *s. v.* II.

4. Adeundis, *seeking* (sc. *pro amico*), a stronger term than *obeundis.* N. For the construction, C. 252, 2; H. 544, 2; A. 301; G. 428.

6. Clamores, *shouts of applause.* **Cavea.** See Lex. *s. v.* II., D.

7. Pacuvii, one of the two most eminent of the tragic poets, b. about B. C. 220, d. about B. C. 130. **Nova fabula,** sc. probably the *Dulorestes.* **Rege,** sc. Thoas, king of the Tauric Chersonese, which was the seat of the worship of a goddess whom the Greeks identified with Artemis, and to whom all strangers thrown on the coast were sacrificed.

9. Orestes, son of Agamemnon, who, at the court of Strophius, king of Phocis, formed an intimate friendship with his son Pylades. Going to the Tauric Chersonese by advice of the Delphian oracle, they were arrested and brought as victims to the altar. For the story, see Classical Dict. **Ita ut erat,** i. e. *the real.*

10. Perseveraret, *stuck to it.* **Stantes,** participle for a finite verb in a co-ordinate clause. See p. 33, line 21, **occupatum,**

Page

note; *they rose up*, so great was the excitement. N. **Ficta**, i. e. merely represented on the stage. 61

17. **Qui ista disputant**, i. e. the philosophers by profession.

18. **Quaeritote**. C. 247, 2; H. 487, 2, 1); A. 269, *d*, 3; G. 262.

19. **Nos vero**, sc. *quaeremus*. Rd.

20. **Invitus**. See p. 26, line 7, note.

21. **Filum**, not *thread* of discourse in our sense of the word, but *nature*, or *quality*.

22. **Magis**, *more confidently*. **Diceres**. On the tense, see p. 53, line 24, note.

23. **Cum—disputatum**. See p. 55, line 17, note.

24. **Patronus**. Because it was one of the duties of a patrician to maintain the cause of his client in court, *patronus* came to to mean *a pleader at the Bar*, and then *advocate* in general.

25. **Accuratam**. See Lex. *s. v.*

1. **Quid amicitiam?** = *Quid diceres, si amicitiam eum defendentem audires?* Sh. So Lr., N., Br., Sh., Long and St. *Quid? amicitiam* is preferred by Rd. **Nonne facile**, sc. *est eam defendere*. 62

2. **Servatam**. C. 251, 4; H. 549, 5, Note 2; A. 292, *a*; G. 667, Rem. 2.

Chap. VIII. 5. For the constructions with **refert**, see C. 142, 3; H. 408, II. and III.; A. 222; G. 382, 1 and 2.

6. **Studiis**, *the earnest request*.

7. **Aequum**, *reasonable*. **Obsistere**, *to act contrary to*.

11. **Quisque** almost always stands in the relative proposition, commonly immediately after the relative, when a relative and demonstrative proposition are combined. M. 495.

12. **Posset**, sc. *facere* or *habere*.

13. **Esset** would regularly be in the same tense as **desiderata sit** in line 10, but is attracted into the imperfect by the verbs in the preceding line. Lr. Sometimes the tense of a dependent clause is governed *rather inaccurately*, not by the leading clause, but by some remark in another tense inserted between the leading and subordinate clauses. M. 383, Obs. 4. **Hoc**, i. e. the giving and receiving of favors, as mentioned in the preceding clause, **ut dandis—redderet**. **Amicitiae**. Zumpt remarks that the genitive generally follows *proprius*, especially when *the*

Page

62 *neuter* is used as a substantive in the sense of *property* or *peculiarity*. See also M. 290, *f*.

13. **Esset**, i. e. from the beginning. Rd.

14. **Alia causa**, sc. *amicitiae*. The inquiry of Laelius is whether the cause of friendship is a selfish desire for personal advantage, or an unselfish feeling of affection, and personal advantage an attribute or concomitant of it.

15. **Amor**, *internal love*, is related to **benevolentia**, *external friendly treatment*, as the cause to the effect. See Lex. *s. Amor*.

17. **Ab iis percipiuntur**, *are acquired* or *received from those*.

18. **Coluntur**, used for demonstrations of respect toward either gods or men; **observantur**, toward men only. D. *s. Vereri*. **Temporis causa**, *on account of a condition of need*, i. e. that some advantage needed or desired may be obtained from them. See Lex. *s. Tempus*, I., B, 2, *a*.

20. **Voluntarium**, *sincere;* i. e. the real expression of the will or feeling. Rd.

21. The preposition **a** is used because **natura** and **indigentia** are regarded not merely as *the source*, but also as *the parents* or producers of friendship. Lr. **Potius** points to the greater correctness; **magis**, to a higher degree. Lr.

22. **Indigentia**, *a consciousness* or *feeling of need*. D. *s. Carere*. **Adplicatione**, *inclination*, occurs only here in this sense; ablat. of means as is also **cogitatione**.

24. **Illa res**, not *friendship* alone, but the act of entering into a friendship. St. **Quod** does not refer to a particular word for its antecedent, but to the natural inclination to friendship which has been spoken of in the preceding sentence. The same is true of **quod**, in p. 63, line 1. N. On the use of the relative in this position, see p. 6, line 24, note.

26. **Ad quoddam tempus**, sc. so long as they need the care of parents.

27. **Ut facile—adpareat**, *that their affection may be easily seen*. **Sensus**, contrasted with **cogitatione, etc.**, above.

63 2. **Caritate**, any tender affection, especially that of parents toward their children, which shows itself in friendship and voluntary sacrifices; **amor** is an ardent, passionate love, arising from inclination; **diligere** (see **diligendum**, line 8) is love

Page

arising from esteem, a result of reflection on the worth of the 63
beloved object, and free from sensuality and selfishness. D. s. *Diligere.*

4. **Similis,** sc. *eius caritatis quae est inter natos et parentes* (line 2). Lr.

5. **Congruamus,** *harmonize.*

6. **Lumen,** i. e. who is a shining example. **Probitatis,** *uprightness,* that kind of goodness which is guilty of no injustice. D. s. *Bonus.*

7. **Perspicere videamur** = *perspiciamus ut videmur.* For the subjunctive, therefore, see C. 232, 3; H. 516, II. 1; G. 541, Rem. 2.

9. **Quippe** strengthens the causal force of the relative word to which it is prefixed; with **cum** = *inasmuch as.*

11. **Fabricii, Curii.** See p. 13, line 13, note.

12. **Usurpet,** *cherish.*

13. **Viderit.** See p. 52, line 16, note.

14. **Sp. Cassium,** sc. *Vecellinum;* a patrician of high rank, consul for the third time B. C. 486, and the proposer of the first agrarian law, an equitable measure designed for the benefit of the plebeians. He was beheaded B. C. 485, on the probably false charge of aiming at regal power, but really that the patricians might be rid of a dangerous opponent. See Mom. I., p. 363. Cicero believed the charge to be true. **Sp. Maelium,** a wealthy plebeian falsely accused of aspiring to kingly power because he sold grain to the poor at a low price, or distributed it gratuitously in a time of famine, B. C. 440. See p. 33, line 21, note.

15. **Est decertatum.** C. 87, 5; H. 465, 1; A. 146, *c*; G. 199, Rem. 1.

16. **Pyrrho,** king of Epirus, who invaded Italy to assist the Tarentines against Rome, B. C. 280, and who remained there and in Sicily until B. C. 264. **Ab altero,** the regular construction after *alienus,* in the signification of *disinclined, alienated.* It takes the dat. when it means *unsuited to.* M. 247, *b*, Obs. 6, and 268, *b*, Obs. 1.

18. **Propter crudelitatem.** See p. 42, line 19, **crudelissimus hostis,** note.

Chap. IX. 20. **Quod si.** See p. 15, line 5, note.

Page

63 22. **Quid,** accus. of specification.

23. **Usu.** See Lex. *s. v.* I., B, 2.

24. **Coniuncti,** here has the force of an adjective. M. 424, *b.*

26. **Studio perspecto,** *by perceiving affection* or *attachment* in another toward one's self. **Consuetudine,** *companionship.*

27. **Quibus rebus** refers to the idea in the preceding line, and is in the abl. absol. of time with **adhibitis,** *added.* **Motum animi,** sc. which springs up on perceiving real worth in another. It refers to **animi moveantur,** etc., line 22 *et seqq.*, and is explained and supplemented by **amoris.**

64 3. **Ut sit,** a final clause. **Per quem—desideret,** *through whom each one may obtain what he desires.*

4. **Humilem,** *low, mean.*

5. **Generosum ortum,** *noble origin.*

7. **Volunt.** See Lex. *s. v.* I., B, 8; lit., *wish to be true.* **Quod si ita esset,** i. e. If friendship really did have so base an origin. **Minimum esse in se.** Cf. lines 10-12, and p. 71, lines 7-9.

8. **Ad amicitiam,** a more frequent construction with adjectives, which denote an aptitude for anything, than the dative. M. 247, *b*, Obs. 6; C. 162, 5; H. 391, II. 1, (2); A. 234, *b*; G. 356, Rem. 3.

10. **Confidit,** *relies upon.*

11. **Nullo.** *Nullus* is used as a noun instead of *nemo,* in the genitive and ablative. M. 91. **Suaque—iudicet** signifies a kind of self-sufficiency (not in a bad sense) founded on a man's own virtue, an independence, to a certain degree, of external fortune and circumstance. Oxf. Class. Series. Cf. p. 52, line 9. For the adversative force of que, see M. 433, Obs. 2.

13. **Quid enim,** sc. *censetis.* **Africanus—mei?** The question is made more emphatic by omitting the particle and the verb *erat.* Rd.

14. **Mei.** C. 136, 2; H. 399, I. 3; A. 218, *a*; G. 389, Rem. 2. **Ac.** See p. 12, line 2, note.

15. **Eius,** an instance of one genitive *depending on* another, a usage most frequent in Cic. when the dependent genitive is a pronoun. Rd. Cf. **illius furoris,** p. 67, line 19.

21. **Ut exigamus gratiam,** *for the purpose of demanding a return. Exigere* is the term applied to exacting the payment of a debt. Ox. Cl. Ser. **Faeneramur.** See Lex. *s. v.* III., A.

Page

23. Spe. C. 166; H. 416. Note 1; A. 245; G. 407, Rem. 1. 64

25. Ab his, the reading of several MSS., Br. and St. O., following other MSS., has *At ii;* **his**, neut. plural, referring to the idea in the preceding sentence. **Qui—referunt,** sc. the Epicureans. Cf. p. 26, line 23, note, and p. 58, line 27. The antecedent of **qui** is the subject of **dissentiunt.**

27. Suspicere, *raise their thoughts up to.*

1. Abiecerunt. See Lex. *s. v.* II., B. 2. It is used in direct 65 contrast with **suspicere.**

2. Contemptam, *despicable.* Lex.

4. Benevolentiae. C. 133, 2; H. 396, II.; A. 214; G. 361, 1.

5. Significatione, *indication, evidence.*

6. Adplicant—admovent, a case of *hysteron proteron.* C. 305; H. 636, V. 2; A. p. 298. Cf. Virg. *Aen.* II. 353: *Moriamur et in media arma ruamus.*

7. Usu eius, *his society.*

8. Pares has reference to quantity or degree; **aequales,** to quality or kind; *equally strong and of a like nature.* N. Cf. p. 75, line 20; and see D. *s. Aequus.*

10. Haec, sc. *bene mereri;* feminine by attraction. H. 445, 4; A. 195, *d*; G. 616, Rem. 3. II. **Est,** the reading of Br. and O. Several MSS. and St. have *sit;* other MSS. and editors, *fit.*

12. Eius ortus, etc., *the derivation of it from nature will be* **gravior,** *more noble,* sc. because resting on ethical grounds; *and* **verior,** *more real,* because the man who acts from expediency loves not so much his friend as the benefits to be obtained from him. Lr.

13. Utilitas, *expediency.*

14. Commutata. See p. 62, line 2, note.

15. Idcirco. See p. 21, line 9, note.

16. Ad haec, sc. *respondere.*

18. Laeli. For the form, C. 23, 3; H. 51, 5; A. 40, *c*; G. 29, Rem. 2.

19. Meo iure, sc. as the elder.

Chap. X. **22. Quae, etc.,** i. e. which were expressed in our conversations, etc.

24. Quamquam, corrective, refers to line 15 above, and prevents the supposition that Scipio's views had coincided throughout with his own. St.

Page

65 26. **Expediret**, sc. *utrique*. Rd.

27. **Incidere** depends on **dicebat**, and the *oratio obliqua* extends to the end of the chapter.

66 1. **Mores**, *character*.

2. **Ingravescente**, *becoming burdensome*.

3. **Exemplum**, *proof* or *illustration*. **Ex similitudine ineuntis aetatis**, *the similar case which boyhood presents*. St.

4. **Summi**. See Lex. *s. Superus*, III., C, 2, b.

5. **Praetexta toga**. See Lex. *s. Praetexo* (participle), B. **Ponerentur** for *deponerentur*, *laid aside*.

6. **Sin autem**. See p. 40, line 10, note. **Adulescentiam**. See p. 7, line 18, note. **Perduxissent** (sc. *pueri*), *had prolonged*. Its object is **amores** (to be supplied from the preceding clause), which is the antecedent of the subject of **dirimi**. Cf. p. 35, line 26, **perduxisse**.

7. **Uxoriae condicionis**, (lit. *the state of marriage*,) *marriage*, which is often the meaning of *condicio* alone, according to Ernesti, *qui* (*nuptiae*) *fiunt sub condicione dotis*. See Lex. *s. Condicio*, I., B, 1.

8. **Alicuius**. Supply **alius**, and cf. p. 45, line 27, **aut multos praestantes**. Lr.

9. **Quod**. The clearness and completeness of the thought demand that **quod** be taken as *a causal particle*, and that **idem** refer to *uxoriae condicionis* as well as to *commodi*. St.

10. **Labefactari**, sc. *amicitiam*. **Honoris contentionem**, *rivalry for political honors*.

12. **Amicitiis**, *dat. commodi*. Rd.

13. **Optimis quibusque**. See p. 27, line 7, note. The *plural* is rare except in the neuter, and is probably used here because the reference is to *a pair* of friends. N. See M. 495, *in fin.*, and cf. *De Off.* II., xxi. 75. **Ex quo** = *nam ex eo*. It refers to the whole thought preceding, to avarice as well as ambition.

15. **Discidia**, *separations*. **Iusta**, sc. of course on the part of those who refuse to do wrong for the sake of a friend. **Plerumque** is added because, in his view, one *should sometimes* do wrong for the sake of a friend. Cf. p. 77, lines 21 *et seqq.*

18. **Ad iniuriam. Quod.** So O. Br. and St., however, have only a comma after *iniuriam*. **Quod**. See p. 6, line 24, note. **Quamvis**, an adverb qualifying **honeste**.

Page

19. Deserere arguerentur, *would be accused of abandoning.* 66

20. Obsequi, *to comply with the request of.* **Illos autem qui auderent**, antithetic to **Quod qui recusarent** in line 18.

23. Eorum, sc. illos (in line 20). **Inveterata**, *habitual.*

25. Quasi stands before a word to signify that it is used to express a thing figuratively, and by way of approximation. M. 444, *a*, Obs. 2. **Fata**, i. e. *calamities.*

26. Subterfugere, the subject of **videri**. C. 236; H. 538, 2; A. 270; G. 423.

27. Felicitatis, *good fortune.* **Diceret sibi videri** = *sibi videretur.* N. By a carelessness of expression, the verb of *saying* or *thinking* is sometimes put in the subjunctive instead of the thing said. Roby, II. 1746.

Chap. XI. 2. Quatenus—debeat, i. e. *to what extent love for our friends ought to influence our actions.* Cf. p. 75, line 15, **qui sint, etc. Numne.** *Ne* is sometimes appended to the other interrogative particles, and adds emphasis to them. H. 351, 1, Note 1; M. 451, *b*. 67

3. Caius Marcius **Coriolanus**, a distinguished patrician, according to the legend, impeached B. C. 490, for proposing that the sales of public corn should be suspended until the people should abolish the tribunate. He became general of the army of the Volscians, marched on Rome, and was only dissuaded from conquering it by the entreaties of his mother, and other matrons. Returning, he spent the rest of his life in exile among the Volscians. How much of this legend is true cannot be determined. Mom. I., p. 360. **Ferre.** For the tense, see C. 246, 3; H. 537, 1; A. 288, *a*, and Rem.; G. 274, *in fin.*

4. Sp. Cassium **Vecellinum.** See p. 63, line 14, note.

6. Rempublicam vexantem, sc. by the agrarian laws proposed in his tribunate B. C. 133, the measures taken to secure their enactment, and his efforts to secure his own re-election to the tribunate. Cicero, as well as Laelius, whose sentiments he professes to give, was an adherent of the aristocratic party, and regarded all who had proposed measures for the political elevation of the masses as disorganizers. In the *De Off.* II., xii., he remarks of the Gracchi: *Nec vivi probabantur bonis, et mortui numerum obtinent iure caesorum.* Yet earlier in life, in his second oration, *De Lege Agraria*, (ch. v.,) B. C. 63, he expressed

Page

67 a very different opinion: *Non sum autem ego is consul, qui, ut plerique, nefas esse arbitrer Gracchos laudare; quorum consiliis, sapientia, legibus multas esse video reipublicae partes constitutas.*

7. **Q.** *Aelio* **Tuberone**, surnamed the Stoic, a nephew of Africanus Minor. He was a tribune in B. C. 133 with Tib. Gracchus, and opposed his measures, and was praetor in B. C. 123. He was also a jurist of some distinction.

8. **Videbamus**, imperf. because referred to **vexantem**: *we saw him during the whole of his seditious action.* Rd. **At**, *On the other hand*, emphatically calls the attention to something different and opposed. It has an adversative force; sed, (e. g. line 15,) a corrective or limiting force. Arn.; M. 437, *c.* **Blossius**, a member of a noble family, a Stoic philosopher and an intimate friend of Tib. Gracchus, whom he urged to propose an agrarian law. **Cumanus**, *of Cumae*, in Campania.

10. **Aderam**, used technically for legal advice and aid rendered in court. For the tense, C. 190, 2; H. 469, II.; A. 115, *b*; G. 222. At the trial of Blossius, Laelius acted as assistant or *adviser* to the consuls who were the presiding judges. **Consulibus**, sc. in B. C. 132.

11. **Deprecatum**, *to seek to avert* punishment. C. 253; H. 546; A. 302; G. 436. **Sibi.** H. 449, 1; A. 196, *a*; G. 521.

12. **Tanti.** C. 146, 1, *a*; H. 404, Note 1; A. 252, *a*; G. 379. **Fecisset**, pluperf. because Gracchus was dead; **putaret**, to denote the continuance of the action during the continuance of Gracchus' life. Rd.

14. **Etiamne.** The **ne** introduces the principal member of the question, which is understood, sc. *id faceres* or *pareres* or *putares.*

15. **Vellet.** For the tense, see p. 14, line 26, note. **Numquam, inquit, etc.** Plutarch (*Tib. Gracch.* XX.) adds, as a part of the reply: *For Tiberius would never have laid such a command on me, if it had not been for the good of the people of Rome.*

16. **Quam nefaria vox.** This answer of Blossius has been censured; but the fault was theirs who put such a captious question to him. He saw in Gracchus his own exalted self; and the word he spoke does not disgrace him, but those who wrenched it from him. Niebuhr.

Page

17. The single **vel** is used by Cicero only to correct a preceding expression, commonly combined with *dicam*, *potius*, or *etiam*. **Quam dixit**, sc. *se facturum esse*. 67

18. **Temeritati**, *the mad scheme.*

19. **Illius**, sc. Gracchus. See p. 64, line 15, note.

20. **Amentia**, the abstract for the concrete, like **temeritati** above. It is abl. of cause and modifies the whole clause to **profugit**. **Quaestione**, the technical term for *a judicial examination* or *trial*. See Dict. Antiqq., p. 648 and 957. **Nova**, *unusual, extraordinary.* The praetors regularly presided over the criminal courts, which took cognizance of capital crimes; but in this instance, the duty of investigation as to the accomplices of Gracchus was committed to a special commission, with the consul Popilius Laenas at its head. Mom. III., p. 120.

21. **Ad hostes.** Blossius was accused before this court B. C. 132, fled to Aristonicus, king of Pergamus, who was then at war with the Romans, and, when Aristonicus was conquered shortly after, committed suicide.

22. **Igitur**, *then* (= a weak *ergo*), is used in passing from one stage of the argument to another. A. 156, *e*; G. 503.

23. **Peccaveris**, the fut. perf. for the English present; rare, but found in conditional clauses. C. 195, Rem.; H. 473, 2.

24. **Virtutis opinio**, i. e. *the belief* of another *in your virtue.*

26. **Si statuerimus . . . si simus**, a double protasis; and **quidem** marks out the second protasis as subordinate to the first. Rd.

1. **Perfecta—simus**, i. e. if we possess the character of the ideal wise man of the Stoics. **Si simus, nihil.** The reading of Br. and O.; *simus, si nihil*, of two MSS. and St.; *sumus si*, of many other MSS. 68

4. **Quos—communis**, i. e. such as actually exist in *every-day life*, not men of ideal excellence. **Hoc** = *horum*. See p. 16, line 7, note.

5. **Et—quidem**, here concessive; *though especially of those.* Rd.

6. **Ad sapientiam**, i. e. to the Stoic ideal.

7. **Q. Aemilium** Papum, consul in B. C. 282 and 278, and censor in B. C. 275. In his first consulship he defeated the Etruscans and Boians, and in B. C. 280 was one of the three

Page

68 ambassadors sent to Pyrrhus. **Luscino.** See p. 13, line 13, **Fabricii,** note. For the construction, see M. 247, *b*; Roby, II. 1131.

9. **Tum,** here, probably = *deinde, next in order.* Rd. **Inter se,** *with one another,* reciprocal. H. 448, note; A. 196, *f*; G. 212.

11. **Igitur** usually stands after one or two words in the sentence, yet it is also put first—in some writers (e. g. Sallust) more frequently than others. M. 471. **Quemquam** is regularly used in negative clauses where the negative is universal and relates to the whole clause; also with emphasis in other clauses.

12. **Quidpiam** denotes a single thing which is quite indefinite, with less emphasis than *aliquid,* but with more than *quid.* It is used in affirmative propositions, and is of rather infrequent occurrence. Cf. p. 60, line 25, **quendam,** note. **Contendisse.** See Lex. *s. v.* II., B, 4.

14. **Nam** introduces a conclusive reason (*objective*); (**23.**) enim, a confirming circumstance, the consideration of which depends upon the inclination of the speaker—a *subjective* reason. (**25.**) **Etenim** does not differ essentially from *enim,* yet indicates a closer connection with the sentence preceding. All these particles, however, are often used in Latin in the sense of *namely,* to introduce an explanation which was announced. **Hoc,** the object of **impetraturum fuisse**. **Quid attinet.** See Lex. *s. Attineo,* II., B, 3.

16. **Sanctissimi** denotes a high degree of morality which rises above the standard of ordinary men, a saintly and holy spirit derived from a principle of piety. D. *s. Bonus.* **Fuerint.** C. 214, 3; H. 517; A. 326; G. 587.

17. **Nefas,** an offence against the gods. D. *s. Delictum.* **Rogatum,** agrees with the subject (understood) of **facere.** Rd. Cf. line 22.

18. **At,** i. e. in contrast with the course such men would have taken. **Sequebantur,** *espoused the cause of.* **C. Papirius Carbo,** the successor of Tib. Gracchus, as commissioner for distributing the public lands under the agrarian law, tribune B. C. 131, proposer of the law for the use of the ballot in the enactment and repeal of laws, and suspected of the murder of Africanus Minor. After his election to the consulship B. C. 120, he abandoned his

Page

party, defended the murder of Gaius Gracchus, and justified 68
that crime. Accused of some crime, he committed suicide in B. C. 119. He was a man of great abilities, but of no principle. C. *Porcius* Cato, a grandson of the Censor, and consul in B. C. 114. He afterwards served as legate in the war against Jugurtha, and was won over to the interests of that king by bribery.

19. **Minime,** sc. *acer.* **Tum,** sc. at the time of the tribuneship and death of Tiberius Gracchus. Gaius was then in Spain. **Nunc,** sc. in B. C. 129, at the time when the discussion is represented to have taken place. **Idem** supplies the place of *tamen* when two predicates are given to one subject, and are of a different kind.

20. **Acerrimus.** Cicero has been charged with having fallen into a slight anachronism here; and it is true that, after the return of Gaius Gracchus from Spain, he took very little part in public affairs until his tribunate in B. C. 123; yet he was, during this time, one of the triumviri for the distribution of the public lands, and in B. C. 131 he supported the bill proposed by Carbo, respecting re-election to the tribuneship, in an eloquent speech which made a deep impression on both parties.

Chap. XII. 21. Sanciatur, subjunctive of desire.

22. **Rogemus.** See p. 46, line 13, note.

25. **Eo loco locati sumus** = *ea rei publicae condicio est.* Lr.

26. **Nos,** sc. *Romanos* or *Optimates.*

27. **Iam,** *already.*

1. **Spatio,** *the whole ground* (with reference to its extension); 69
curriculo, *the track* (with reference to its direction). N.

2. **Maiorum,** depends on **spatio curriculoque** (notwithstanding the collocation). So Rd. It seems more natural, however, to take it as an adjunct of **consuetudo**: *The practice marked out by our ancestors has swerved aside from its course and career.* **Regnum occupare,** *to become king.*

3. **Vel,** *or rather.* See p. 67, line 17, note. **Regnavit** alludes to his securing the deposition of Octavius from the tribuneship, unconstitutionally, and perhaps to the outcry of his enemies, (when he raised his hand to his head in the midst of the tumult which resulted in his death,) that he was asking the people for a crown.

Page

69 4. **Audierat aut viderat,** *had tradition or experience of.* Rd.

6. **P. Scipione,** sc. *Nasica,* the son of Nasica Corculum, and the leader of the Senate party in the attack in which Tiberius Gracchus, who was his cousin, was slain. The hatred of the people toward him was so excited by this, that the Senate sent him on a pretended mission to Asia, and he died shortly after at Pergamum. **Non queo,** always in Cicero in the first person sing. indic., instead of *nequeo.* Lr. Cf. p. 59, line 13, and see p. 19, line 12, note.

7. **Nam,** etc, i. e. *I need not mention Carbo for, etc.* Rd. **Potuimus,** sc. the *Optimates.*

8. **Sustinuimus,** *we have borne with;* i. e. through fear of exasperating the people, already excited by the death of Tib. Gracchus, we have foreborne to punish him or to oppose his measures.

9. **Quid exspectem.** Laelius must refer to the general expectation that Gaius, since his character was well known, would attempt in his tribunate to carry out the reforms his brother had initiated.

10. **Serpit deinde,** *a matter is imperceptibly making its way.* L. The passage beginning with this sentence states *a second* instance of deviation from the ancient customs. Cf. p. 68, line 27 *et seqq.* **Res** refers to the laws respecting the ballot, of which he proceeds to speak. St.

11. **Coepit,** sc. *labi.* N. With this verb an infinitive is always either expressed or implied in Cicero. Rd.

12. **Iam ante,** i. e. *before* the tribunate of Tib. Gracchus. **Quanta labes,** *how great a degeneracy.* In his second oration, *De Lege Agraria,* ii., Cicero had called the ballot *vindicem tacitae libertatis.* **Gabinia lege.** In early times the people voted *viva voce* in elections and in trials, and with white and black pebbles in the enactment and repeal of laws. The use of the ballot in the election of magistrates was introduced by *the Gabinian law* in B. C. 139; in courts of justice, except in cases of *perduellio,* by *the Cassian law* in B. C. 137 (and this law, when proposed, was advocated by Africanus Minor); in the enactment and repeal of laws by *the Papirian law,* B. C. 131; and afterwards in cases of *perduellio* by *the Caelian law* in B. C. 107.

Page

14. **Populum** here = *plebem.* 69

15. **Res maximas agi,** *the most important matters decided.*

16. **Haec fiant,** *these revolutionary movements may be made.*

17. **Sociis,** *partisans, companions,* bound by common interests to act together; to be distinguished from **amicus,** a friend with whom one exchanges a sacred feeling of love and respect. D. *s. Socius.*

19. **Eius modi.** See p. 9, line 6, note.

20. **Existiment.** C. 209; H. 499, 1; A. 319, *a*; G. 546. **In magna aliqua re.** Instead of **re,** some texts have *republica,* and St. has the accus. instead of the abl.

21. **Inprobis,** like **bonis** in line 18, has especial reference to political views and conduct. N.

23. **Inpietatis,** *treason.*

25. **Imperator,** sc. of the Athenians. The commander-in-chief of all the Greek forces at Salamis was the Spartan Eurybiades. Lr.

26. **Propterque invidiam.** He was accused of complicity with the Persians and was acquitted, but was soon after ostracized. Cf. Grote, V., p. 279 *et seqq.* **In exsilium expulsus,** sc. in B. C. 471.

1. **Non tulit, etc.,** *did not bear with, as he ought to have done.* 70
Rd. **Fecit idem,** i. e. *ad hostes se contulit.*

3. **Itaque.** See p. 71, line 23, note.

4. **Mortem—conscivit.** It is not certainly known that this was true of either of these men. Cf. Nepos, *Themist.,* x. 4; Thucyd. I., 138; Mom. I., p. 360.

6. **Tegenda.** See Lex. *s. v.* II., B, 2.

7. **Concessum,** sc. *esse.* Its subject is **amicum—sequi,** which is the antecedent of **Quod,** in the next sentence.

11. **Futura.** See p. 45, line 30, **est interiturus,** note.

Chap. XIII. 12. Prima. See Lex. *s. v.* II., B. **Ut—petamus.** Cf. p. 68, line 22. **Petere** generally refers to the object wished for; **rogare** to the person who is applied to.

14. **Rogemur.** C. 214, 1; H. 519, II. 2; A. 328; G. 574.

18. **Aperte,** *frankly.*

19. **Adhibitae,** sc. *auctoritati.*

21. **Placuisae,** *have been believed.* See Lex. *s. v.* II. **Mirabilia,** *strange sentiments.*

Page

70 22. **Persequantur argutiis**, *make the subject of subtle discussions.*

23. **Partim** = *aliis*, sc. the Epicureans; logically, a partitive appositive to **quibusdam** above. The other partitive, **Alios**, in p. 71, line 3, is changed in construction by dependence on a different verb. N. Instead of *alii—alii* in the plural, *partim—alii* are sometimes used. **Nimias**, *too strong.*

24. **Pluribus**, sc. than one, i. e. himself and his friend. N. **Satis** is one of the adverbs, which are used as substantives in the noun, and accus. with the genitive. M. 285, *c*. **Super** = *more than*, with numerals and sometimes other expressions.

25. **Sibi**, lit. *for himself.* It makes emphatic the contrast between **suarum cuique** and **alienis**, and may be rendered by *own.* **Cuique**, dat. of possessor. **Inplicari**, sc. by excess of friendship.

26. **Quam** intensifies the meaning of the superlative **laxissimas** by ellipsis of *potest.*

27. **Adducas.** See p. 17, line 6, **prosint**, note.

71 1. **Caput**, *the chief thing.*

2. **Securitatem**, *freedom from care.* Cicero uses this term to express the εὐθυμία of Democritus, the ἀπάθεια of the Stoics, and the ἡδονή of the Epicureans. St. Cf. *De Fin.*, V., viii. 23: *Democriti securitas, quae est animi tamquam tranquillitas, quam appellavit εὐθυμίαν.*

3. **Alios**, sc. the Cyrenaics and Epicureans.

5. **Paulo ante**, sc. in Chap. VIII.

7. **Expetendas.** Strictly, **expetere** means *to seek intelligently and from choice;* (**9.**) **adpetere**, *instinctively and from blind desire.* N.

8. **Firmitatis** refers to strength of moral character; **virium**, to *facultates et opes.* St. **Haberet.** Strictly, the present tense should have been used, as it is further on in **quaerant**. On the tenses, see C. 234, 1; H. 495, II.; A. 287, *e*; G. 511, Rem. 1, and cf. p. 44, line 13, note.

9. **Mulierculae**, the diminutive, to express the feebleness and inferiority of women. L.

12. **Beati**, *fortunate.* **O praeclaram sapientiam!** ironical. With the next sentence he begins a refutation of the views of the Epicureans.

13. **Videntur**, *must be considered to be doing the same as if.* It

Page

does not imply any doubt, but is the usual formula for expres- 71
sing the generally received opinion. L.

14. A dis, sc. *datum*. Rd.

16. Specie. See p. 23, line 25, note. **Blanda.** See Lex. *s. v.* II., A. **Locis**, a technical rhet. term, sometimes as here = *ratio* or *causa*.

17. Consentaneum, *accordant with reason.*

18. Rem, *business*; **actionem**, *course of action.* Rd. **Ve.** See p. 34, line 17, note.

20. Fugimus. On the force of the tense, see C. 189, 4; H. 467, 5; A. 276, *c*; G. 219.

21. Aliqua, *considerable.* **Aspernetur.** Either the subjunct. without **ut** or the infin. may follow **necesse est.** M. 373, Obs. 1.

22. Bonitas. See Lex. *s. v.* II., B, 2.

23. Itaque = *atque ita*, *accordingly*; denotes conformity between a preceding statement and a following one. (**25.**) **Ergo** introduces the inference from the discussion which precedes Lr. **Videas**, sc. *si adsis*. Rd. For the person, see p. 18, line 20, **agas**, note.

25. Modestos. See Lex. *s. Modestia*, II., C. **Proprium**, *a characteristic.*

27. Cadit. See Lex. *s. v.* II., B.

1. Nisi. See p. 15, line 15, **nisi**, note. **Humanitatem**, *the* 72
feelings and affections natural to man. L.

3. Aliquas, not *quas*, in order to denote the real existence of the **molestias**. Lr.

4. Quid enim interest, etc., verifies the assertion in **qui profecto cadit** (p. 71, line 27 *et seq.*). **Motu—sublato**, abl. abs. for a conditional clause. See p. 36, line 17, note. **Motu**, *activity*, whether of the intellect or the feelings.

5. Pecudem, sc. that which is *without reason*; (**6.**) **truncum**, *without feeling*; **saxum**, *motionless and lifeless.* Lr.

7. Neque enim confirms the affirmative meaning of the preceding question. Lr. **Isti**, sc. the Stoics.

8. Quandam, used to soften the expression, the speaker meaning to suggest that **ferream** should not be taken in its literal, but in a figurative sense. **Volunt.** See p. 64, line 7, note.

10. Tractabilis, antithetic to **ferream**; *open to the touch of sympathy.* Sh. **Bonis**, *good fortune.*

Page

72 11. **Diffundatur, contrahatur,** the reading of Br., O., and Mg. The subject of each verb is *virtus*, which stands by metonymy for *animus virtute praeditus*. Lr.; or = *virtus in amicitia*, *the exercise of virtue in friendship*. Oxf. Others supply as subject (from **amici**) *amicus* = *animus amici*. *Diffundantur contrahantur* is the reading of many of the MSS., and of N. and St., of whom the former supplies *homines* as the subject, and the latter conjectures the omission of *animi* after *amici*.

13. **Non plus.** On the force of the negative, see p. 18, line 18, note.

14. **Quam ut, etc.** Instead of this form of expression would have been expected *quam illae curae et molestiae quas adferunt virtutes tantum valent ut virtutes repudientur*. N.

Chap. XIV. Refutation of the views of the Cyrenaics, which were stated in lines 3–12 of p. 71.

16. **Contrahat** has for its subject the clause **si—eluceat.** Cf. *De Orat.* II., li. 206: *Plusque proficit, si proponitur spes utilitatis futurae, quam praeteriti beneficii commemoratio.* St. For the mood, see p. 73, line 22, **sciam**, note. **Ut supra dixi,** sc. p. 63, line 7 *et seqq.*; line 20 *et seqq.*; p. 65, line 3 *et seqq.*

18. **Similis animus,** *a kindred spirit*. **Cum,** here = *quotiens*. Rd. **Contigit.** For the meaning, see p. 9, line 14, note.

21. **Aedificio,** here a collective term. **Cultu** has a wider meaning than **vestitu** (*clothes*), and denotes whatever belongs to dress—ornaments, arms, etc. D. *s. Vestis.*

22. **Animante,** *a living being*, a MS. reading adopted by Br. *Animo autem* is the reading of most of the MSS., and adopted by O., St., and Lr. On the gender of **animante,** see M. 41 (p. 42). **Eo qui—possit,** a supplementary explanatory clause. Cf. p. 10, line 5, **eum—recepit,** and note.

23. **Redamare.** See Lex. *s. v.*

25. **Studiorum,** *personal affection*, in which the *officia* have their source. St.

26. **Quid.** M. 479, *d*, Obs. 1.

73 1. **Similitudo,** *a likeness*, sc. *in tastes, habits, and pursuits*; (instead of *similitudinem*) by attraction into the case of **quod** in the relative clause immediately preceding. Lr.

2. **Diligant.** For the mood, see p. 53, line 25, note.

3. **Propinquitate,** *blood-relationship*.

Page

4. **Adpetentius** denotes *the longing*, and here acquiring the 73
nature of an adjective takes the genitive. M. 289, *a*; **rapacius** denotes *the actual seizing* upon the object of desire. Lr. **Sui.** See p. 20, line 16, note.

7. **Necessariam**, sc. *esse*, which is omitted only when it is the simple copula, never when a verb of existence. **Qui**, masculine gender by attraction of **fons**. See p. 65, line 10, note. **Est constitutus.** C. 228, 5; H. 524, 2, 2); A. 336, *b*; G. 630, Rem. 1.

9. **Multitudinem**, *the mass of mankind*. **Inhumana**, *inconsistent with the natural affections*. L.

10. **Immunis**, usually, *exempt from political duties or services:* here (with **est**), *withdraw itself from services to mankind*. Lr. See also Lex. *s. v.* I., B.

11. **Consulere.** C. 160, 1; H. 385, 1; A. 227, *c*; G. 347. **Soleat.** See p. 9, line 5, note.

12. **Volgi**, object. genit., *mankind in general*.

14. **Fingunt**, *falsely suppose*. N.

15. **Per amicum.** H. 415, I. 1, Note 1; A. 246, *b*; G. 403.

18. **Tantumque abest ut**, etc. See Lex. *s. Absum*, I., B.

19. **Indigentiam.** See Lex. *s. v.* **Colantur**, subjunct. of result and appositive to a pronoun understood, belonging to the predicate. Cf. *Tusc. Disp.* I., xxxi. 76: *Tantum abest ab eo ut malum mors sit, ut verear, etc.* See p. 52, line 9, **ducas**, note. **Ut ii—sint.** A clause of result may be connected with a demonstrative word preceding, which signifies a measure or degree, as *tantus, etc.* M. 440, *a*. See also H. 502, 3; A. 332, *d*; G. 556, 1, Rem. 1. **Opibus, copiis**, ablat. of cause. For the difference of meaning, see p. 9, line 12, note.

21. **Alterius.** C. 143; H. 410, V.; A. 223; G. 389, Rem. 2.

22. **Haud.** See p. 5, line 6, note, *s. v.* **Sciam**, potential subjunct. The phrase **haud scio an** acquires the meaning *perhaps*, and denotes a suspicion that the thing *is*. A doubt whether a thing is, is expressed by *the addition of negatives*, as here. M. 453, *in fin.: Perhaps it is even desirable that our friends should sometimes have some wants to which we may minister.* The next sentence explains *why* it is desirable. L. **Opus**, *it is expedient*, denotes an obligation, not of nature (*necesse est*) or of morality (*oportet*), but of prudence. D.

Page

73 23. **Deesse**, the usual construction after *opus est;* the subjunctive is rare. **Ubi—viguissent,** *wherein could the strength of my affection have proved itself.* N.

24. **Nostra,** for *mea,* just as the first person *plural* is often used when the speaker thinks more of the condition and bearings of the subject under discussion, than of himself personally in distinction from others. M. 483. Cf. also p. 6, line 17, **diximus,** note.

74 Chap. XV. 1. **Homines,** sc. such as the Epicureans and Cyrenaics.

2. **Quam—cognitam,** *of which they possess neither a practical nor theoretical knowledge.* N.

3. **Habent,** in combination with a participle pass. perf. (e. g. **cognitam**) of verbs of insight or determination, forms a kind of periphrastic perfect active which at the same time indicates *the present condition.* M. 427.

4. **Fidem.** See Lex. *s. v.* II., B, 2, *in fin.* **Ut, etc.,** i. e. *ita* (*ea conditione*) *circumfluere ut, etc.* N.

8. **Nimirum in qua** = *nimirum ea vita, in qua.* So Br. and Lr. St. joins **nimirum** with the preceding clause; O. omits it, although it has good MS. authority. **Nimirum** = *ni esset mirum foret ;* = *ne mirum, no wonder,* or *ne mirum sit* (sc. *hoc dicam*), or *ni mirum, if nothing strange occurs.* Vaniçek, *Etymol. Wörterbuch.* **Fides,** *confidence.* **Stabilis benevolentiae,** *permanent good-will ;* object. gen.

10. **Sollicita.** See Lex. *s. v.* II., B.

12. **Simulatione,** *a false show,* sc. *of friendship.*

13. **Dum taxat** qualifies the whole phrase **simulatione ad tempus.** St. For the meaning and form, see Lex. *s. Taxo;* Roby, II. 1459.

15. **Quod** refers to the idea in the preceding clause, and has the clause **tum exsulantem, etc.,** as an explanatory appositive of itself. Lr.

16. **Exsulantem,** *when he was in exile,* stands in most MSS., and in O. and St. Br. brackets it.

18. **Illa,** *that notorious.* C. 116, 2; H. 450, 4; A. 102, *b*; G. 292, 2. **Superbia,** abl. abs. = *quum tanta eius superbia et importunitas fuerit.*

19. **Amicum,** an appositive of **quemquam.** N.

Page

24. **Ecferuntur.** See Lex. *s. v.* II., C, 2, *b.* 74

25. **Quicquam,** sometimes used for the masculine *quisquam.* **Insipiente fortunato,** *a fool favored by fortune.* The singular of adjectives is rarely used substantively to designate men of a particular class and kind, and only when the context excludes all ambiguity. In the philosophical style, however, *sapiens* is often used substantively. To an adjective thus used another adjective is sometimes subjoined. M. 301, *a,* Obs.

27. **Commodis,** *obliging.*

1. **Imperio.** See p. 37, line 21, note. **Potestate,** *civil authority.* 75

2. **Sperni—novis.** Br. brackets this clause, though given in most MSS. and other editions. It is explanatory of **inmutari. Indulgeri.** Intransitive verbs which in the active voice take a dative, are in the passive used only *impersonally* and *retain the dative.* M. 244, *b.* **Quid autem—supellectilem.** This reproach naturally applies to both the rich and the powerful. St.

3. **Copiis,** *resources.* **Facultatibus,** *wealth.* St.

4. **Opibus.** See p. 59, line 22, note.

6. **Amicos, etc.** The conjunctions *vero, autem,* are often omitted in short adversative clauses, the opposition being indicated by the position of the members of the clause.

9. **Eius—quidque qui, etc.,** *each one of these things belongs to him who, etc.* **Eius.** C. 135; H. 402; A. 214, *c*; G. 365.

12. **Inculta,** *unadorned.*

Chap. XVI. 15. **Constituendi sunt, etc.,** a mixture of two constructions—*Constituendum est* **qui sint,** *etc.,* and **Constituendi sunt in amicitia fines, etc.**

16. **Fines,** *limits* (as lines); **termini,** *boundaries* (as the signs of a bounding-point). D. *s. Finis.* **Diligendi,** love arising from esteem, and a result of reflection upon the worth of the object loved. Cf. p. 62, line 22 *et seq.; amandi,* love arising from inclination which has its ground in feeling, and is involuntary. D. *s. Diligere.*

17. **Ferri,** *proposed.*

20. **Pariter aequaliterque.** See p. 65, line 8, note.

21. **Quanti.** See p. 67, line 12, note.

22. **Ipse.** See p. 53, line 17, *s. v.,* note. **Faciat, etc.,** *at*

Page

75 *whatever value each one estimates himself.* Most MSS., O., and St. read *facit*, but they all have **faciat** in precisely the same sentence on p. 76, line 15.

23. **Prorsus** qualifies **nulli.**

25. **Sit animatus.** See p. 55, line 25, note, for the mood.

26. **Nostra** is the reading of some MSS., though most of them have *nostri*, which is adopted by O., St., Lr., and N. Zumpt remarks (424): The place of the subjective genitive of personal pronouns is usually supplied by the possessive pronouns; and the genitives *mei, tui, etc.*, are never used with *causa* = *for my, thy, etc., sake.* See also M. 297, and *b*, Obs. 1. Cf. *Epist. ad Fam.* V., xxi. 2: *mea potius quam meorum civium causa.* Lr., who admits that *nostri* is rare, cites Cic. *in Verr. Act.* II., iii. 52, *sui causa.* But the reading there is doubtful. St. and N. also admit that *nostri* can stand only in an antithesis; and they believe it to be used here for the sake of the contrast with **amicorum. Causa amicorum**, one of the rare exceptions in Cicero to the rule that **causa** = *on account of* follows the genitive depending on it. **Causa** is omitted by N., who says it is superfluous and contrary to rule. Cf. *De Nat. Deor.* II., xiv. 37: *Eas fruges atque fructus, quos terra gignit, animantium causa, animantes autem hominum, ut equum vehendi causa, arandi bovem, venandi et custodiendi canem.*

27. **Precari** and the other infinitives are explanatory appositives of **multa.** St. Other editors regard them as the antecedent of **quae** and the subject of **fiunt.**

76 3. **Multaeque. Que** sometimes = *and in short*, adding a general or universal assertion to a particular statement or statements. Arn.

6. **Altera**, *The second.* Regularly this sentence would have been introduced by **Nec**, correlative to **Nec** in p. 75, line 23. **Definit**, *fixes the limits by*, i. e. confines to an equal amount of service and affection. N.

7. **Exigue et exiliter**, *minutely and meanly.* Sh. The alliteration helps the contemptuous effect. Sk. According to Vaniçek, both words are of the same origin, viz., *ex* and the stem of *ago*, *exilis* being for *exigilis.*

8. **Ad calculos vocare**, *to call to a reckoning*, i. e. make a mere matter of calculation. See Lex. *s. Calculus*, II., C. **Ut—da-**

Page

torum, i. e. so as to strike a balance between the debtor and creditor accounts. Sh. 76

9. **Ratio**, *a computation, account.*

11. **Acceperit**, subjunct. by attraction. See p. 6. line 15, **pareat**, note.

12. **Ne quid excidat, etc.**, figurative expressions from the measuring of solids and fluids. Lr. N. regards **excidat** as *the general* term, and **defluat** as *the special* term followed by its antithesis.

14. **Finis**, sc. of friendship.

16. **Abiectior**, *dejected.*

19. **Iacentem**, *down-cast.* See Lex. *s. v.* II., B.

23. **Vocem**, *saying, maxim.* See Lex. *s. v.* II., A.

25. **Nec—posse**, sc. *dicebat* to be supplied from **Negabat.** St. M. 478.

26. **Putaretur**, sc. *a Biante dictum esse.* Aulus Gellius imputes this saying to Chilon, another of *the seven.*

27. **Biante**, of Priene in Ionia, mentioned by Dicaearchus as one of the *four* to whom alone the title of Sage was *universally* given. He flourished probably about the middle of the fifth century B. C., and his fame, like that of the other *wise men* (except Thales), was derived not from his philosophy, but from a certain practical wisdom, the fruit of experience. Dict. Biog.

1. **Impuri**, here = *mean, sordid*, and includes in meaning 77 **ambitiosi**, *who seeks the honors*, and (2) **omnia revocantis**, *who would make everything serve his own ends.* L.

4. **Quin etiam necesse erit, etc.**, i. e. if the precept stated in p. 76, lines 24 and 25, be adopted.

5. **Cupere**, strictly denotes the impulsive action of the feelings; **optare**, a deliberate and well-considered wish. N. See also D. *s. Velle. Either* the infin. *or* the subjunct. without *ut* may follow *necesse est.* M. 373, Obs. 1. **Quam saepissime.** Cf. p. 25, line 15, note.

6. **Peccet.** C. 242, 4; H. 535, II., note; A. 331, *b*; G. 546. **Sibi** refers to the subject of **cupere**, understood. See p. 67, line 11, **sibi**, note.

7. **Reprehendendum**, here in its literal sense, *laying hold of, seizing.* St.; N.

Page

77 13. **Ut ne.** See p. 69, line 20, note. **Quando** occurs after **ne** when the *ever* is unemphatic, otherwise *aliquando* is used. Arn.

14. **Minus,** especially after **si**, is used as equivalent to *not at all, not.* Roby, II. 2230. **Deligendo,** *the choice, selection.* This is the reading of St., Br., and Lr., and the two latter also read **deligendis** in p. 78, line 7. The MSS., O., and N. have *diligendo* and *diligendis.* Cf. p. 87, line 15 and note.

15. **Inimicitiarum—cogitandum,** *to meditate upon the time of an unfriendly relation.* St.

Chap. XVII. 17. **Utendum,** in construction with *esse,* is more frequently impersonal, as here. M. 421, Obs. 2.

22. **Caput agatur,** used, not only when *life,* but also when the *rights of liberty, citizenship, or family* were *at stake.* See Lex. *s. Caput,* III., 1, *b.*

23. **Via,** sc. *recta.*

24. **Sequatur.** See p. 16, line 4, note. **Quatenus,** a relative adverb denoting a limit, with the antecedent omitted; i. e. *there is a point beyond which indulgence cannot be granted.*

25. **Nec vero, etc.,** *i. e.,* our good *reputation ought not to be neglected,* nor *the good-will of our fellow-citizens* forfeited, nor *virtue cast off,* sc. *propter amicum.*

26. **Res,** sc. *publicas.* See p. 13, line 8, note.

27. **Blanditiis,** *complaisance* (*saying what is pleasing* to another); **adsentando,** *shunning contradiction* for the sake of flattering. See D. *s. Adsentiri.*

78 1. **Virtus—caritas,** antithetic to **quam—turpe est. Virtus,** here, not virtue in general, but *those virtues* which win the esteem of others. L.

3–9. The thought here is borrowed from Xenophon's *Memorabilia* (II. 4).

3. **Omnis sermo, etc.,** *who spoke on every opportunity, etc.* Cf. p. 65, line 22: **quae saepissime, etc.**; p. 49, line 3: **omni sermone**; and *Acad.* I., iv. 16; *omnis eius oratio.* Hence **querebatur** = *was wont to complain.* So Lr. and N. St., however, interprets the clause: *from whom was the entire discourse about friendship.*

4. **Omnibus,** sc. *aliis.*

6. **Parandis.** In the oblique cases, the part. fut. pass. gener-

Page

ally supplies the place of the part. present pass., i. e. it has the 78
meaning of *a continued passive state.*

10. **Firmi,** *immovable,* those who hold a firm position from which they cannot be driven by others; **stabiles,** *not changeable* or vacillating in their disposition; **constantes,** those who always act in accordance with their convictions of right. St.

12. **Expertum** agrees with the subject of **iudicare.** St. For the *voice,* see p. 7, line 15, **adepti,** note.

13. **Praecurrit,** *forestalls.*

14. **Prudentis.** See p. 74, line 25, **insipiente,** note. **Sustinere,** *to hold in check.*

15. **Cursum,** the reading of several manuscripts, and adopted by Br., O., and Lr.; *the course* of his chariot. A few MSS. read *currum,* which, St. thinks, makes the comparison much clearer. **Quo** refers to the whole of the preceding clause, and = *ut eo.* In a few cases *quo* is equivalent to a simple *ut,* or has the meaning *that thereby.* M. 440, Obs. 5.

16. **Amicitia** depends upon **utamur.** N. Lr. reads *amicitiis.* St. regards it an ablat. of means depending on **periclitatis,** and has no comma after it. **Periclitatis,** here passive. See Lex. *s. v.* II., B, 2, and M. 153.

17. **In parva pecunia,** *in a matter involving a little money,* sc. which they may gain by disregarding friendship. Lr.

18. **Leves,** *worthless.*

19. **Movere,** *influence,* sc. to be unfaithful to a friend. St.

22. **Honores,** the most comprehensive expression, including priesthoods, the rank of senator and knight, triumphs, and other special demonstrations of honor; **magistratus,** *civil offices.* **Imperia.** See p. 37, line 21, note. **Potestates,** any just and lawful power. **Opes.** See p. 59, line 22, note.

24. **Multo** modifies the **magis** in **malint.** N.

27. **Consecuti sint.** See C. 215. 1, Note 2; H. 515, II. 2; A. 266, *c*; 304, note; G. 606. St., and Lr., following some of the MSS., read *sunt.* **Obscuratum iri** agrees with a neut. pronoun understood referring to the idea in the preceding clause. This infin. is less frequent than the circumlocution by means of *futurum esse* or *fore* with *ut* and the subjunct. The meaning is: that *their neglect will be concealed* or *placed in a dim light* by

Page

78 the **magna causa**, so that it will appear trifling, and *be overlooked* or *forgotten*. N.

79 2. **Qui—versantur**, i. e. who engage in political affairs.

4. **Invenias.** See p. 18, line **20, agas,** note; and cf. p. 78, line 21. **Quid?** See p. 64, line 13, note.

5. **Graves,** *painful.*

6. **Calamitatum societates,** *participation in the calamities of others.*

7. **Facile** is one of a few adjectives which stand in the neuter with *a supine*, even when they properly refer to an active infinitive as their subject, and are followed by a proposition which ought to depend on this infinitive: **inventu** (=*invenire*) **qui descendant.** M. 412, Obs. 1. **Descendant.** For the meaning, see Lex. *s. v.* I., B, 2, *b*. **Quamquam,** for *Quamquam enim.* The sentiment is: Ennius indeed says correctly that *a sure friend* proves himself to be such when one is in need, yet many persons do not prove themselves such; especially do *these two things convict, etc.* N. **Ennius,** b. B. C. 239, d. B. C. 169, the earliest and one of the most distinguished of the epic poets, and regarded by the Romans as the parent of their literature; an intimate friend of Scipio Africanus Major.

9. **Amicus, etc.** For the metre, see p. 17, line 14, note.

10. **Haec duo** refers to the last two clauses of the sentence. **Levitatis,** *fickleness.* For the case, see C. 140; H. 409, II.; A. 220; G. 377.

11. To **aut si** another *aut si* should properly correspond. The second **aut** stands as if *si aut* had preceded. N.; Lr. **Bonis rebus,** sc. *suis.*

12. **Malis,** sc. *amicorum.* **Utraque re,** *each case,* i. e. his own prosperity, and his friend's adversity. Sh.

13. **Se praestiterit,** *has proved himself.*

14. **Ex genere iudicare,** *to reckon* or *rank among a class.* To this verb thus used *esse* is not to be supplied. N.

Chap. XVIII. 17. **Quam,** the MS. reading, retained by Lr., N., Br., and St.; changed by Rd. to *quem.*

18. **Simplicem,** *sincere, frank,* opposed to **multiplex** in line 22.

19. **Communem,** *unselfish.* Sk. See Lex. *s. v.* II., B. **Consentientem,** *sympathetic.* Lr.

20. **Par.** See Lex. *s. v.* I., B, 3.

Page

22. **Tortuosum**, morally crooked, *wily*. 79
23. **Consentit**, *is like minded.*
24. **Addendum est**, like *accedit*, (*to this is to be added,*) is followed by *ut* with the subjunct., after the analogy of verbs signifying *it remains, follows, etc.* See M. 373, Obs. 3, and the grammatical references in note to p. 13, line 16.

1. **Tracto.** For the tense, see p. 14, line 16, note. **Fit verum** 80
illud, *the truth of the assertion is established.* N.

2. **Initio dixi**, sc. in p. 57, line 12 *et seqq.*

3. **Eundem**, often used where something new is said of a person or thing already mentioned, to denote either *similarity* (*also*) as here, or a contrast. M. 488.

4. **Ne—simulatum**, the first of *these two principles* of action, stated as a precept; (a subjunct. clause of mixed purpose.) The second is put in the form of an infin. clause, (7. **deinde non solum, etc.,**) in apposition with **haec duo.**

6. **Fronte**, *by his looks* or *outward appearance.*

9. **Aliquid**, i. e. some right of friendship or regard for it. N.

10. **Oportet.** For the meaning, see p. 73, line 22, **opus**, note; for the mood which may follow it, p. 20, line 7, note and reference.

11. **Sermonum**, *conversation.*

12. **Tristitia**, *melancholy*, antithetic to **remissior**, *more cheerful*, and **liberior**, *more unconstrained;* **Severitas**, *sternness*, antithetic to **dulcior**, *more genial*, and **proclivior.** N.

13. **Illa**, emphasizes the subject, but is not to be translated. See page 38, line 4, note.

15. **Comitatem**, *kindliness*, a moral virtue; **facilitatem**, a social virtue. D. *s. Humanitas.*

Chap. XIX. 16. Exsistit—loco, *There arises at this point.* Ed.

18. **Veteribus**, *old*, refers simply to length of time; **vetulis**, (strictly a diminutive,) *old, and therefore worn out, useless;* **vetustatem** (line 22) refers to the superiority of age. D. *s. Antiquus.*

23. **Multos, modios, etc.**, a proverbial expression; *a very long intimacy is requisite that, etc.*

24. **Simul**, strictly, refers to *time; una*, to *place.* **Munus.** See p. 19, line 16, **officii munus**, note. **Ut expletum sit**, *that*

Page

80 *the work or duty of friendship* (which consists in effecting a complete harmony of souls) *be fully performed.* N.

> "Friendship is no plant of hasty growth;
> Tho' planted in esteem's deep fixed soil,
> The gradual culture of kind intercourse
> Must bring it to perfection."

25. **Novitates,** *new things*, here especially, *new friendships;* antithetic to **veterrima quaeque** (line 21).

26. **Herbis,** *the green stalks or blades,* sc. of grain. See Lex. *s. v.*

27. **Vetustas,** abstract for concrete.

81 1. **Vetustatis et consuetudinis,** *long-continued companionship.*

2. **Quin ipso.** O. inserts *etiam in*, and many MSS. and St., *et in*, after **Quin.** As to the force of **Quin,** see M. 375, *c*, Obs. 4. **Ipso,** *even.*

3. **Quin eo,** the reading of several of the best MSS., and of Br., and St. Other MSS. and editions have *qui non eo.*

4. **Quo,** dependent on *uti* to be supplied from **utatur.**

9. **Maximum,** *a most important thing.* N. **Parem esse,** *to conduct one's self as an equal of.*

10. **Excellentiae,** *cases of individual superiority.* Sk. Qualities when attributed to several persons are frequently used in the plural. The plural in this case often denotes different species of the same quality.

12. **Philo.** See p. 55, line 15, note. **P. Rupilio.** As consul, B. C. 132, he prosecuted with the utmost cruelty all the adherents and friends of Tib. Gracchus, and for this was condemned in B. C. 123. In 131 B. C. he was proconsul of Sicily. Sp. **Mummio,** a brother of L. Mummius who conquered Corinth, and a man of some distinction as an author. These three men were prominent members of the aristocratic party, and friends of Scipio. See Introd., p. 167.

13. **Anteposuit,** *avoided all assumption of superiority to.*

14. **Maximum,** Q. Fabius Maximus Aemilianus, eldest son of L. Aem. Paulus Macedonicus, and adopted by Q. Fabius Maximus Cunctator. In his youth he was a pupil of Polybius.

Page

He served in the last Macedonian war, was consul in B. C. 145, 81
and encountered and defeated Viriathus in Spain. **Omnino**, concessive. See p. 19, line 7, note.

16. **Colebat.** See p. 45, line 19, **colitote**, note. **Esse ampliores.** Cf. Cicero's definition of *Amplitudo* (*De Invent.* II., lv. 166): *Amplitudo, potentiae aut maiestatis aut aliquarum copiarum magna abundantia.*

18. **Ut . . . . impertiant**, a clause in apposition with **Quod.** **Praestantiam**, *pre-eminence in.*

19. **Impertiant communicentque.** Cf. p. 60, line 6. **Ea.** For the gender, see p. 15, line 1, note.

20. **Proximis**, *relatives.*

21. **Inbecilliores—fortuna.** Cf. p. 76, line 16 *et seqq.*

22. **Animo . . . . dignitati**, an instance of chiasmus. Rd.

23. **Fabulis**, *legends.* Cf. p. 83, line 18.

24. **Ignorationem**, sc. on the part of others. **Stirpis**, *family*, has reference to natural descent; **generis**, *rank*, to nobility of birth whether divine, royal, or princely. N.; *social position* in general. Lr. **Famulatu** denotes the condition of a servant in a patriarchal sense as a member and part of the family. N. See also D. *s. Servus.*

26. **Quos** = *cum eos.* Rd.

1. **In veris**, etc., antithetic to **in fabulis**, in p. 81, line 23. 82
Veris, the opposite of *simulatis;* **certis**, of *dubiis.* N.

Chap. XX. 5. **Coniunctionis** by the side of **amicitiae** denotes connections *of any other kind*, especially those *of kindred.* N.

9. **Quorum** = *sed eorum.* See p. 6, line 24, note. **Plerique**, *the majority.*

11. **Officiose**, *conformably to duty;* **amice**, *from affection.* L. **Suo**, *on their own part.*

12. **Queant.** For the usage, see p. 19, line 12, note. **Odiosum genus**, in apposition with **plerique.**

13. **Officia exprobrantium**, *casting in your teeth the kindnesses they have done you.*

15. **Quam ob rem**, i. e. Because the inequality when it makes itself felt is wont to cause such evils, **therefore, etc.** **Submittere.** See Lex. *s. v.* I., B, 2.

16. **Inferiores extollere**, the reading of Br., following most of the MSS.; and he adds that **inferiores** is accusat., not nomi-

Page

82 nat.: *so ought they to raise up their inferiors.* Laelius proceeds in line 21 *et seqq.* to show to what extent this should be done. Halm and O., however, insert **se** after **inferiores.**

18. **Ipsi.** For the usage, see p. 53, line 17, *s. v.*, note. **Contemni,** *to be lightly esteemed.* **Non fere,** *scarcely ever.*

22. **Tribuendum,** *ought to be bestowed.*

23. **Ille,** the subject of *possit*, (to be supplied from **possis** above,) on which **sustinere** depends.

24. **Non enim neque—perducere** would regularly be followed by some such clause as *neque alter quidvis possit sustinere*, and the occurrence of the two negatives would then be explained by M. 460, Obs. 2. But after the parenthetic clause **ut—potuit**, the construction is changed, and **videndum—sustinere** (p. 83, line 1) occurs instead. **Quamvis,** *however much.*

25. **Perducere,** sc. through all the various grades. St.

27. **Lucium,** sc. *Rupilium Rufum.*

83 1. **Deferre,** *bestow*, a technical term used with reference to the honors of State. N.

2. **Possit sustinere,** i. e. what he is qualified for. **Omnino.** See Lex. *s. v.* II., C., and cf., p. 85, line 6. For a different meaning, see p. 92, line 27. **Conroboratis—aetatibus,** for a temporal clause; i. e. one *ought not to pass judgment about friendships until then.* N.

5. **Habere** depends on **iudicandum est,** to be supplied from **iudicandae sunt**; i. e. *nor ought it to be judged that they should have those as their intimate friends, etc.* **Necessarios,** any to whom one is bound by a permanent connection, whether of an official kind or of a private nature. D. *s. v.*

7. **Paedagogi,** (from which the English "page,") like the παιδαγωγοί among the Greeks, were slave-attendants of the sons of the noble and wealthy, from the sixth or seventh year until the time of assuming the *toga virilis*, who accompanied them to and from school, and on all occasions out of doors, were charged with their personal safety, and employed to guard from evil rather than to give instruction. Quintilian expressly distinguishes them from the *praeceptores.* **Vetustatis,** *long intimacy.*

8. **Qui** is referred by most editors to **nutrices et paedagogi** for its antecedent. L., however, refers it to **eos,** (line 5,) and

Page

regards the clause **Isto—postulabunt** as parenthetical, on the ground that a Roman *knew* that he ought to feel some *gratitude* to *nutrices* and *paedagogi*, while *friendship* with them was out of the question; and that *the difficult* thing was to know what to do with his youthful companions whom he had once loved. 83

9. Quidem, concessive. **Aestimandi.** The MS. reading is *est*, which N., St., and O. consider a gloss and omit. O. remarks that this *est* seems to have been corrupted from *sunt* after some participle had been lost, as *colendi* (*ed. Veneta a* 1470) or *amandi* or *diligendi.* N., and St., regard **alio quodam modo** as an adjunct of **negligendi non sunt,** to be supplied from the preceding clause. Br., however, reads aest*imandi*, and Mommsen *aestimandi.* **Aliter** refers particularly to the first clause of the sentence **Omnino amicitiae, etc.** (line 2).

11. Mores, *characters*, the subject of **sequuntur**, which, with **studia,** = *eunt qua ducant studia.* **Studia** cannot be the subject. N. Sk. renders: *Dissimilar characters are attracted to dissimilar pursuits.* According to Lr., **mores** is either accusative or nominative by metonymy for *homines disparibus moribus.* St. takes **studia** as the subject and renders: *unlikeness of character has unlike tastes as a consequence.*

14. Nisi quod, *except that.* **Quanta maxima.** See p. 25, line 15, note.

15. Distantia, used by Cicero only here.

19. Neoptolemus, a son of Achilles and grandson of Lycomedes of Scyros, who was summoned to Troas after his father's death, in consequence of an oracle which had declared that Troy could not be taken unless one of the descendants of Aeacus was among the besiegers.

21. Inpedientem = the imperfect of an attempted action. Cf. **dividenti,** p. 11, line 7, and **lenientem,** p. 32, line 10. For this use of the imperfect, see p. 92, line 8, **transferebatur,** note.

22. Res, *occasions; undertakings.* St. **Discedendum,** *a temporary separation,* not a rupture of friendship.

23. Desiderium, *grief on account of their absence.*

24. Infirmus—natura, *weak and unmanly in character.* St.

25. iustus, *complete, perfect,* one who fulfils all the conditions of friendship. L.

Page

83 **26. Quid ab amico,** the construction always found after *postulo* instead of two accusatives. M. 228, *b*, Obs. 1.

Chap. XXI. 2. Necessaria, *unavoidable.*

84 **3. Volgaris,** i. e. those of common life; which differ only in degree from the *verae amicitiae.* Rd. See Introd., p. 169, *in fin.*

5. Tum—tum, here, as often, used, like *modo—modo,* as adverbs of time. **Quorum,** sc. *vitiorum in alienos erumpentium.* N.

6. Redundet, a relative clause of result.

7. Remissione usus, *by a lessening of intercourse.* St. **Catonem dicere,** *that Cato said.* For the difference of meaning between this phrase and *Catonem dicentem audivi,* see p. 6, line 22, note.

8. Dissuendae—discindendae. Cf. *De Off.*, I. xxxiii.: *Amicitias, quae minus delectent et minus probentur, magis decere censent sapientes sensim dissuere, quam repente praecidere.*

10. Nec connects its clause with the two preceding taken together, (**neque rectum neque honestum.**) In *nec*, the opposition is stronger and sharper than in *neque.* Arn.

11. Alienatio denotes the internal withdrawing of friendly feeling; **disiunctio,** merely an external separation.

13. Aut corresponds to the first **aut** in line 12. **In—partibus,** *in connection with political parties.* Rd.

16. Communibus, *ordinary.* Cf. **volgaris,** in line 2.

19. Bellum gerere, *to be an enemy.*

20. Q. Pompeii, sc. *Nepotis,* gained the election to the consulship for 141 B. C., in opposition to Laelius, by assuring Scipio that he did not intend to become a candidate for it, and then entering upon a vigorous canvass, after he had thus thrown the friends of Laelius off their guard. Dict. Biog. **Meo nomine,** *on my account.*

22. Re publica, *politics.* **Metello,** Q. Caecilius Metellus Macedonicus, *a colleague* of Scipio and Laelius in the *augurship,* yet a political opponent of Scipio, as well as of the measures of the Gracchi. It is related of him, however, that he conducted his opposition to Scipio without any bitterness or malice, and was one of the first at his death to recognize and acknowledge his greatness. Dict. Biog.

23. Graviter, *with deliberation*, not from caprice or passion. 84
Auctoritate, the MS. reading retained by Br. and N. Lr. reads *ac temperate* and Rd. *ac moderate.* **Auctoritate—acerba** stands in the relation of an explanatory appositive to **graviter**: *without using his personal authority, or exhibiting his hostility, in a bitter manner.* N.

24. Quam ob rem, etc., a recapitulation of the general directions for the two chief cases which have been mentioned of a rupture of friendship. St.

26. Exstinctae, *to have died out;* **oppressae,** *to have been destroyed by violence.* Cf. p. 40, lines 24, 25.

4. In culpa sit, i. e. *may be seen to be* in the wrong. 85

6. Omnino = *Si rem universam spectatis.* N. See p. 83, line 2, *s. v.*, note.

7. Ut ne. See p. 69, line 20, note.

9. Quibus, dative of possessor.

10. For the ellipsis of the verb, see M. 479, *a*, and p. 11, line 23, note.

11. Omni ex parte, *in every respect.*

17. Per se, i. e. because it is itself noble and good, and therefore worthy of admiration (objective); **propter se,** *for its own sake*, i. e. without reference to any ulterior advantage (subjective). Sh.

18. Nec ipsi sibi exemplo sunt, etc., *nor do they perceive in themselves the beautiful* (**qualis**) *and lofty* (**quanta**) *meaning of this friendship.* N.; *nec ipsi se intuentes et considerantes vident, quae sit vera amicitia.* St. **Haec vis amicitiae,** i. e. *huius vis amicitiae.* N.

20. Ipse, the reading of most MSS., Br., and St. O. has *ipso.* For the usage, see p. 53, line 17, note.

21. Quod idem, *this same* motive.

23. Alter idem, *a second self.*

24. Bestiis, *living things without reason;* the general term, the *first* member of the appositive to which is **volucribus, nantibus, agrestibus,** and the *second*, **cicuribus, feris.**

25. Ut—diligant, in apposition with **hoc.** See p. 52, line 9, note.

26. Id, i. e. self-love. **Pariter.** See p. 65, line 8, note, and p. 75, line 20.

Page

86 1. **Animantis.** For the gender, see p. 72, line 22, note.

3. **Natura**, abl. of cause.

5. **Misceat**, relat. clause of purpose. See p. 17, line 6, **quae—prosint**, note. **Unum ex duobus.** Cf. p. 91, line 3 *et seq.*; Hor. *Carm.* I., iii. 6–8: *Virgilium . . . animae dimidium meae*; and Shakspeare's phrase: "two seeming bodies, but one heart."

Chap. XXII. 6. **Perverse** refers to the head; **inpudenter**, to the heart. St. **Ne dicam.** M. 440, Obs. 6.

13. **Cupiditatibus**, sc. *honoris et pecuniae*. St. Cf. p. 58, line 2 *et seqq.*

14. **Aequitate, iustitia.** For the difference in meaning, see Lex. *s. Aequitas*, II., A. Cicero elsewhere contrasts *aequitas, equity*, with *ius, the law.*

17. **Colent** denotes the outward demonstration of respect; **diligent**, the inward feeling of love; **verebuntur**, a feeling of reverence bordering on fear. Cf. p. 15, line 19.

18. **Inter se**, *one another.* M. 490, *c*, Obs. 6.

20. **Verecundiam**, here = *mutual respect.*

24. **Ea quae summa sunt**, *the highest aim or object.* N.; explained by **summum naturae bonum**, below. Lr.

26. **Altera**, = *alterius hominis virtute.* Rd. **Quos**, the shorter form of the indefinite after **si**. On the position of **inter**, see p. 47, line 15, note, and cf. *quo-ad, quam-ob-rem, quo-cum.*

27. **Eorum**, where we should expect **is**, referring to **societas**, and attracted to the gender of **comitatus**. **Ad**, *in respect of.*

87 1. **Comitatus**, here = the abstract term *companionship.*

2. **Societas**, *the fellowship.*

3. **Honestas**, *honorableness* of character; with the following nominatives, in apposition with **omnia**. N. arranges them in two groups, of which the first consists of two members unconnected. But the absence of a connective except between the last two nouns seems to indicate a group of three members. C. 257, 3; H. 554, I., 6; A. 208, *b*; G. 483, 2.

4. **Ut—possit.** Here, as in some other passages of his works, Cicero seems to abandon the Stoic doctrine that virtue was the only good, for that of the Peripatetics, who attributed a certain value in itself to external good when combined with virtue.

6. **Quod**, sc. **ut beata vita sit**, etc.

11. **Aliquis**, here used as an adjective. M. 90, 2; Roby, I. 381.

Page

Eos experiri, *put them to the test.* **Quocirca.** See p. 7, line 24, note. 87

12. **Dicendum est saepius.** Cf. p. 78, line 11 *et seqq.*, and p. 85, line 8.

14. **Cum—tum.** For the difference in meaning, see p. 49, line 13, **tum**, note. **Neglegentia,** *on account of our carelessness.*

15. **Diligendis,** the reading of Br., N., Lr. Cf. p. 77, line 14, and note; p. 78, line 7. **Praeposteris,** *beginning at the wrong end, having that first which ought to be last;* i. e. we act before we deliberate; we become friends of others before proving their character. L.

16. **Acta agimus,** lit. *do what has been already done;* then a proverbial expression = *labor in vain.* See Lex. *s. v.* II., D, 9, *d*, *γ*, and cf. Ter. *Adelph.* II. 2, 24.

17. **Inplicati ultro et citro,** *when we have been closely attached mutually.*

18. **Usu,** *intimacy.* **Officiis,** *kind offices.*

Chap. XXIII. 20. **Quo,** *wherefore.* **Rei,** sc. *friendship.* For the case, see page 58, line 22, note; C. 133, 3; H. 396, III.; A. 217; G. 361, 2.

21. **Una.** See p. 65, line 10, and p. 73, line 7, notes.

22. **Uno ore,** *unanimously.*

23. **A multis.** The MSS. and most editions begin this sentence with *Quamquam.* **Multis** then refers to those who do not know that friendship cannot exist without virtue, and chiefly to the Epicureans.

24. **Venditatio** means, 1st, offering anything for sale; 2d, a boasting of its worth; 3d, exaggerating its worth for the sake of effect, *an ostentatious display;* **ostentatio,** *mere pretence, false show.* D. *s. Iactatio.*

26. **Cultus,** *style of living.*

4. **Omnes ad unum** = *all even to the very last man,* including the last himself. 88

5. **Ad rem publicam,** *to politics,* i. e. statesmen; **rerum—doctrinaque,** = *a scientific knowledge of things,* and the whole clause means *philosophers.* N.

7. **Otiosi,** i. e. not engaged in public affairs.

8. **Vitam—nullam.** Cf. p. 59, line 14: **qui potest esse vita vitalis.**

Page

88 9. **Liberaliter,** *in a manner befitting a freeman.*

10. **Nescio quomodo.** C. 231, 4; H. 529, 5, 3); A. 210, *f*, Rem.; G. 469, Rem. 2. See also p. 46, line 9, note.

15. **Timonem,** surnamed the misanthrope, because, in consequence of ingratitude experienced and disappointments suffered from friends, he secluded himself entirely from the world, admitting no one to his society but Alcibiades. Dict. Biog. **Nescio quem,** *a certain.* C. 119, 2; H. 455, 2; A. 210, *f*, Rem.; G. 469, Rem. 2. It denotes a person little known and not of much importance. N. Rd. supposes that it is used here (as often elsewhere in Cicero) to avoid the appearance of too great a familiarity with Greek literature.

16. **Possit.** The subjunct. here follows the indicative in the condition, because required by the very nature of the thought; potential subjunct. C. 216; H. 508, 4; A. 311, *a*; G. 602.

17. **Virus.** For the form, see C. 23, 7; H. 51, 7; A. 39, *b*; G. 30.

20. **Uspiam,** used for the most part in affirmative propositions, *usquam* in negative.

24. **Cuique** = *et cui.*

25. The clause **Quod—solitum** (*esse*) is the subject of **auditum** (*esse*), which is the object of **commemorare.**

26. **Archyta.** See p. 24, line 23, note. **Ut opinor,** inserted not to indicate doubt, but to make the quotation less formal. Lr.

89 2. **Illam** = *illarum rerum.* See p. 50, line 6, note.

3. **Fuisset.** See p. 52, line 16, note.

5. **Semperque.** See p. 59, line 8, **virosque,** note.

Chap. XXIV. 8. **Cum,** *although.* **Eadem.** See p. 80, line 3, note.

10. **Quae.** C. 139, 1, note; H. 410, I. 1); A. 219, Rem.; G. 375, Rem. 1.

11. **Usus,** *intercourse.*

12. **Suspicionum.** The plural of abstract nouns is often used to denote a repetition of the same thing or its existence in different objects.

13. **Tum—tum—tum.** See p. 84, line 5, note. **Elevare,** *to lessen,* i. e. *efficere ut minus gravis sit offensio.* St.

14. **Subeunda,** *endured, submitted to;* the reading of Br., O.,

Page

and Lr. Most MSS. and St. have *sublevanda*. **Offensio**, *ground* 89
of offence.

15. **Utilitas**, *usefulness.* The clause introduced by **nam** explains **una illa offensio.**

18. **Andria**, the name of a comedy of Terence, first exhibited in 166 B. C. **Familiaris meus.** See Introd., p. 168.

20. **Obsequium**, *complaisance.* This line is from Act I., Scene 1, 41. For the metre, see p. 17, line 14, note.

21. **Si quidem**, *if indeed*, sometimes nearly causal, *since.* M. 442, *a.*

25. **In eo**, sc. **amicum** (in line 24).

26. **In fraudem inpellitur**, *lets himself be swept away into self-deceit* and the ruin consequent upon it. N. See Lex. *s. v.* II., C, 2; and cf. *De Off.* I., xxvi. 91: *Cavendum est, ne adsentatoribus patefaciamus aures, neve adulari nos sinamus; in quo falli facile est. Tales enim nos esse putamus, ut iure laudemur. Ex quo nascuntur innumerabilia peccata, cum homines inflati opinionibus turpiter inridentur, et in maximis versantur erroribus.*

27. **Ratio et diligentia**, *careful consideration.* N.

1. **Monitio**, used only here in Cicero. Lex. 90

2. **In obsequio, etc.**, indicates the limits within which *complaisance* is not an evil.

3. **Terentiano verbo**, i. e. *the expression* quoted or borrowed from Terence, merely.

5. **Non modo**, sc. *non.* See p. 22, line 8, note. **Libero.** See p. 74, line 25, **insipiente**, note, for the substantive use of the adjective.

6. **Aliter—aliter** = *aliter—ac, otherwise than.* **Cum tyranno.** Cf. p. 74, line 7 *et seqq.*

11. **Illos, hos** here follow the general rule, in meaning. See p. 39, line 20, note.

16. **Quod contra.** See p. 47, line 15, note.

Chap. XXV. 19. **Est.** C. 110, 2, *b*; H. 463, 3; A. 205, *b*; G. 202, Rem. 1, I.

22. **Adulationem, blanditiam, adsentationem**, different forms of flattery. The first, *sycophancy*, is a seeking to gain favor by an unworthy subserviency, and has its origin in a degrading, servile spirit; **blanditiam**, *fair speaking*, in the endeavor to be

Page

90 amiable or to please, or at worst in self-interest; **assentationem,** in cowardice or weakness. D. *s. Adsentiri.*

23. **Quamvis** qualifies **multis,** *as many as possible.*

24. **Notandum.** See p. 26, line 9, *s. v.*, note. **Levium,** *unprincipled.*

25. **Ad voluntatem,** i. e. *to gratify the wishes,* sc. of friends. Ad often denotes purpose.

27. **Iudicium,** i. e. *the power of judging.* **Id.,** sc. **verum.**

91 1. **Repugnat.** See Lex. *s. v.* II., B, 3.

2. **Valere,** i. e. *vim aut pondus habere.* St.

4. **Qui.** See p. 15, line 9, note, *s. v.* **Unoquoque** is emphatic, and denotes *each* individual in opposition to *some* individuals, or every one *absolutely; quisque* is unemphatic, and denotes every one distributively *or relatively.*

5. **Unus,** antithetic to **multiplex; idem** to **varius** and **commutabilis.** St.

7. **Devium,** *variable.* N.

9. **Convertitur** = *se accommodat.* St.

10. This line is from the *Eunuchus* (Act II., Scene 2, 21). The metre is comic iambic tetrameter. See p. 15, line 9, note. **Negat,** *says no.* **Ait** expresses affirmation. D. *s. Dicere.*

11. **Omnia,** adverbial accus.

12. **Gnathonis,** a parasite. **Persona.** See p. 50, line 21, note.

13. **Quod—genus.** See p. 51, line 1, note. **Levitatis,** *folly.*

14. **Gnathonum.** See p. 13, line 13, **Fabricii,** note. **Sint,** a causal clause. Its subject is **multi—similes.** Rd. places a comma at **similes** and changes the MS. reading **horum** (retained by other editors) to *quorum* on the ground that otherwise "the sentence is most awkwardly constructed." He also supplies *sunt* with **similes** and makes **cum** = *although.* **Loco,** *family, lineage.*

16. **Vanitatem,** *empty words, flattery.* **Auctoritas,** explained by **loco—superiores** above. **Secerni,** *discerned.*

19. **Contio,** abbreviated from *conventio,* the popular assembly. D. *s. Concilium.* For the substantive use of **imperitissimis,** see M. 301, *a.*

20. **Popularem,** one who supports the popular party against the *Optimates,* i. e. *a demagogue,* in the opinion of Laelius and of Cicero. Cf. Cic. *in Cat.* IV., v. 9: *Intellectum sit, quid inter-*

Page

sit inter levitatem concionatorum et animum vere popularem, saluti populi consulentem. 91

21. Inter, frequently repeated after *interesse,* occasionally also in other connections, particularly as here for the sake of clearness. M. 470, Obs. 2.

22. Constantem. See p. 78, line 10, note.

23. C. Papirius Carbo. See p. 68, line 18, *s.* **Carbo,** note.

24. Ferret. For the signification of the tense, see p. 92, line 8, note. **Legem de tribunis, etc.** In his tribuneship B. C. 131, he *proposed a law* allowing *the re-election* (**reficiendis**) of tribunes to that office as often as the people pleased. See Introd., p. 167.

2. Comitem. Scipio was then a *homo privatus,* holding no office. **Diceres.** On the tense, see C. 215, 4, 1; H. 485, Note 1; A. 311, *a,* Rem.; G. 252, Rem. 1. 92

3. In Manibus. See p. 11, line 12, note.

5. Q. Maximo. See Introd., p. 167, and p. 81, line 14, note.

6. Lex de sacerdotiis, a bill proposed 145 B. C., transferring the power of filling vacancies (*cooptatio*) in the colleges of priests from those bodies themselves to the popular assembly. Though the attempt to procure its passage failed then, it was afterwards carried in 104 B. C. Crassus was then a tribune of the people.

7. Videbatur, the indicative in an exclamatory as in an interrog. clause because **meministis** is parenthetical. C. 231, 3; H. 355, Note 1; 529, 5, 2); A. 210, *e,* Rem.; G. 469, Rem. 1.

8. Beneficium. Honors and offices which the people conferred were often called *beneficia populi.* L. **Transferebatur.** C. 190, 3; H. 469, II. 1; A. 277, *c*; G. 224.

9. Instituit, *introduced the custom.* **In forum versus.** The *rostra* stood between the *comitium* (originally the place of assemblage of the *comitia curiata*) and the *forum,* (where the *plebeian assembly met,*) which together constituted the *Forum Romanum.* Up to that time public speakers had addressed themselves to the aristocracy. **Agere.** See Lex. *s. v.* II., D, 8.

10. Vendibilem, i. e. adapted to gain favor with the multitude, like a commodity which recommended itself to purchasers, *taking, acceptable.* **Religio,** here used in its primary meaning,

Page

92 *a reverence for the gods*, springing from a careful pondering of divine things. Servius (*ad Virg. Aen.* viii. 349), Augustine (*Retract.* I. 13), and Lactantius (IV. 28), derive the word from *religare*, and the last mentioned quotes the expression of Lucretius (I. 931), *artis religionum animum nodis exsolvere.* But in favor of its derivation from *relegere, to gather again and again, to go through* or *over again* in reading, in speaking, or in thought, are the following considerations: 1st, Cicero's statements; *De Nat. Deorum* II. xxviii., 72: *Qui autem omnia, quae ad cultum Deorum pertinerent, diligenter retractarent et tamquam relegerent, sunt dicti religiosi ex relegendo, ut elegantes ex eligendo, et tamquam a diligendo diligentes, ex intelligendo intelligentes; his enim in verbis omnibus inest vis legendi eadem, quae in religioso;* II., iii. 8: *Religione, id est cultu Deorum; De Invent.* II., liii. 161: *Religio est, quae superioris cuiusdam naturae (quam divinam vocant) curam, caerimoniam affert;* 2d. The form of the participle in a verse quoted by Nigidius Figulus (a Pythagorean philosopher, contemporary with Cicero) from an ancient poem, and copied by A. Gellius, IV. 9: *Religentem te esse oportet, religiosus* (here = *superstitious*) *ne fuas.* Schoemann, in his commentary upon Cic. *De Nat. Deorum*, asserts that "this verse cannot be held to warrant the derivation given by Cicero, as *religens* is not a current word, but one manufactured by the poet to suit the derivation;" and with Corssen assumes the stem **lig** = *to bind.* But Curtius, Vaniçek and the lexicons of Klotz and Georges endorse Cicero's derivation. Fick also traces *religio* to a root signifying *to care for, to trouble oneself for.* 3d. The various meanings of *religio* which (according to Freund) follow more naturally from the *idea* of *the careful pondering of divine things.* Cf. also the language of Arnobius: *Non enim qui solicite religit et immaculatas hostias caedit . . . numina consentiendus est colere, aut officia solus religionis implere;* and Aug. *De Civ. Dei*, X. 3.

13. **Re**, *by its own real merit.* If Laelius had been consul, it might have been said that his success in this cause was owing to his *official position*, (**summa auctoritate.**)

Chap. XXVI. 15. Id—contione, parenthetic and = *of which one kind is the popular assembly.* N.

16. **Loci plurimum**, *the most favorable opportunity.*

Page

18. **Quae—perpenditur**, *which is esteemed altogether according to its truth.* Lex. 92

20. **Tuumque**, sc. *apertum.*

21. **Amare, amari**, sc. *te*, are objects of **exploratum habeas.**

22. **Id** refers to both the infinitives, and is the object of **ignores.** Cf. p. 78, line 18: **quam sint leves. Vere**, *sincerely.* **Quamquam**, *And yet.* See p. 5, line 7, note.

25. **Ita fit, etc.** The self-deceiver runs *the most* risk from flattery, because he is prepared to let it work on him by his own good opinion of himself. The only defense against flattery is the hard lesson to know oneself; the first part of which lesson is a reasonable self-distrust. L.

27. **Omnino**, when concessive, and followed by *sed* or **autem**, is used in anticipating an objection. **Amans sui.** The present active participle often expresses not a simple act or a momentary condition, but *a permanent quality* or *condition.* It is then followed by a genitive.

2. **Virtutis opinione**, an unfounded or exaggerated *belief in one's own virtue.* 93

3. **Praediti—volunt.** Cf. Sall. *Cat.* LIV. 5: *Esse quam videri bonus malebat.*

5. **His**, dative, limits **adhibetur.**

6. **Vanam**, *false, deceitful.*

7. **Laudum.** See Lex. *s. v.* II., A.

11. **Essent**, sc. on the stage.

12. For the metre of this line, see p. 17, line 14, note. It is from the *Eunuchus* of Terence, (Act III., Scene 1,) and is a question put by the *boastful soldier* Thraso to the parasite Gnatho. **Agere**, historical infinitive, the question repeating the words used by Gnatho in giving an account to his master of his interview with **Thais**, the mistress of Thraso, to whom the latter had sent a present by him. St.

13. **Ingentes**, *huge, immense.*

14. **Auget**, *exaggerates.* Cf. Juvenal, *Sat.* III. 100–103:

Rides, maiore cachinno
Concutitur; flet si lacrimas conspexit amici,
Nec dolet; igniculum brumae si tempore poscas,
Accipit endromidem; si dixeris, aestuo, sudat.

Page

93 **17. Adlectant, et invitant,** in all possible ways *attract* and so *invite.* St.

18. Animadvertant, *beware.* For the mood, see C. 209, note; H. 498, I.; A. 331, *a*; G. 546.

20. Nemo non, *every one.*

22. Nec facillime. A case of *litotes,* i. e. the emphatic assertion of a thing by denying its opposite.

23. Etiam adversando saepe adsentetur. C. 224, Note 1; H. 517, 3, 1); A. 320, *e*; G. 636. On the sentiment, L. quotes Plutarch's words: Some persons, by mingling freedom of expression like a sharpish sauce with flattery, take away from flattery its nauseating insipidity; by their boldness and babbling over their cups, striving to make their yielding in matters of business and their assent appear the way of those who are overpowered by superior wisdom.

24. Det manus, sc. as a sign of *surrender,* like a vanquished soldier or gladiator.

25. Inlusus sit, sc. by the flattery. **Plus vidisse,** *to have seen farther, had more insight,* sc. than the flatterer. Lex. *s. v.* II., A.

94 **2. Magis,** *all the more,* sc. because inludi is turpe. Rd.

3. Ut me hodie, Br., and O.; *Tu me hodie,* Halm, Lr.; *Hodie me,* (with *ut in Epiclero* prefixed,) St.; N. **Comicos,** *represented in comedy.*

4. Versaris. See Lex. *s. v.* I., B, 2. For the construction, see C. 240, 2; H. 486, II., note; A. 332, *c*; G. 560, Rem. **Inlusseris,** the reading of Br. and Lr. For the form, see C. 95, 3; H. 36, 2, foot-note; A. 11, *f*, 2; G. 155. Halm and O. have *elusseris;* most of the MSS., *ut iusseris;* St. and N., *emunxeris.* The verses are from a comedy by Caecilius Statius, called *Epiclerus* or *The Heiress.* For the metre, see p. 17, line 14, note.

8. De hac—posse, i. e. such as is attainable by men, *not* the ideal wisdom of the Stoics. Cf. p. 57, line 17 *et seqq.*, and p. 68, line 1 *et seqq.* **In—cadere.** See Lex. *s. Cado,* II., B.

9. Ad levis—oratio. Cf. p. 84, line 3 *et seqq.*

10. Illa prima, sc. the sentiment **nisi in bonis amicitiam esse non posse,** p. 57, line 12 *et seq.* Cf. also p. 80, line 2.

11. Aliquando. See Lex. *s. v.* II., F.

Chap. XXVII. 12. Virtus, virtus. O. reads *Virtus.* The

Page

Roman notion of *virtus* was the energy of devotion to one's country, and country itself was the highest moral idea. St. 94

14. **Convenientia rerum,** *an agreement in* (all) *things.* Cf. p. 58, line 21, **omnium rerum consensio.**

15. **Quae,** sc. *virtus.*

18. **Sive, sive,** i. e. *call it which you please.* With *sive—sive* (by which, however, only nouns and adverbs, and not verbs, can be connected with this signification), it is left undecided which member is the right one, as a thing of no importance, so far as the purport of the sentence is concerned. M. 436, Obs. Cf. p. 34, line 17, note. **Utrumque,** i. e. **amor** and **amicitia.**

19. **Ductum.** So Br. See Lex. *s. v.* II., B, 1. Lr., N., and St., however, read *dictum.* **Amando; amare.** The gerund (which has only the oblique cases) is used to express the meaning of the present infinitive active (that is, the absolute meaning of the verb), when the infinitive ought to stand in some particular case (not the nominative). M. 413.

20. **Diligere quem ames.** For the difference between the two verbs, see p. 75, line 16, **diligendi,** note. **Indigentia.** For the meaning, see p. 62, line 22, note; for the construction, C. 187, 2; H. 431, 4; A. 255, *a*; G. 408.

21. **Nulla utilitate quaesita.** Cf. *De Nat. Deor.* I., xliv. 122: *Quam* (*amicitiam*) *si ad fructum nostrum referemus, non ad illius commoda, quem diligimus, non erit ista, amicitia, sed mercatura quaedam utilitatum suarum.* **Quae tamen, etc.** For the sentiment, cf. p. 65, line 11.

24. **L. Paulum.** See p. 13, line 12, note; **C. Galum,** p. 29, line 26, note; **P.** Scipionem **Nasicam,** a son-in-law of the elder Africanus, p. 30, line 11, **Scipionis,** note.

25. **Ti.** Sempronium **Gracchum,** also a son-in-law of the elder Africanus, and father of *the Gracchi.* He was tribune of the people B. C. 187; praetor B. C. 181, distinguished for his generalship in Hispania Citerior, and his wise and able administration of that province; consul B. C. 177 and 163; censor B. C. 169; and was as amiable a man in his private and family life as he was great in his public career.

1. **Scipionem.** See Introd. **Furium,** sc. **Philum.** See p. 55, 95
line 15, note; **Rupilium, Mummium,** p. 81, line 12, note.

3. **Tuberonis,** p. 67, line 7, note.

Page

95 4. **Rutilii Rufi**, a military tribune under Scipio in the Numantine war, consul 105 B. C. While *legatus* in Asia, 95 B. C., he repressed the extortions of the *publicani* with so much honesty and firmness that in revenge they secured his banishment, in 92 B. C., on a false charge. Though recalled by Sulla, he refused to return and died at Smyrna. **A. Verginii**, a fellow-pupil of Rutilius in jurisprudence under P. Mucius Scaevola, pontifex maximus. Nothing further is known of him.

5. **Ratio**, *the plan.* St. regards it as used to form a circumlocution with the genitives depending on it, according to Zumpt's Gr. 678.

6. **Alia [ex alia] aetas.** So Br., from a conjecture of Orelli. Lr. reads *e nostra ut alia aetas.* St. and O., following the MSS., read **alia aetas** = *a generation different from our own*, one to which we are not adapted.

7. **Aetas.** See p. 9, line 26, note.

8. **E carceribus ad calcem.** See p. 46, line 27, and p. 47, line 1, notes.

10. **Res humanae**, *material* or *earthly good.* St. Cf. p. 57, line 10; 59, lines 20–24.

13. **Mihi, etc.** Cf. p. 60, line 14 *et seq.*

17. **In manibus habui** denotes immediate contact.

19. **Animo aut spe suscipiet**, *undertake or venture to hope for.* N.

20. **Imaginem.** See Lex. *s. v.* III., A.

26. **Numquam ne quidem.** On the force of this double negative, see p. 9, line 22, note.

27. **Senserim**, a restrictive clause. C. 223, 6; H. 503, I., Note 1; A. 319, *b*; G. 629, Rem.; M. 364, Obs. 2.

96 1. **Una domus, etc.** See Introd., p. 168. **Idem victus, etc.**, i. e. they ate at the same table and partook of the same fare. St.

3. **Studiis**, *devotion to, enthusiasm in the work of.*

4. **Cognoscendi atque discendi**, according to St., a case of hendiadys, like *cognitione doctrinaque* (p. 88, line 6) = *scientific* or *theoretical knowledge.* N. calls **cognoscendi** the general term and **discendi** the special term, *increasing our knowledge and our learning.*

6. **Recordatio et memoria** together give the idea of *living*

Page

recollection; hendiadys. N. For the strict difference of mean- 96
ing between them, see p. 44, line 20, note.

8. Possem. For the force of the tense, see C. 215, 4; H. 510, Note 1; A. 308; G. 599.

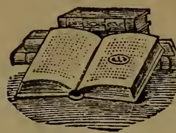
9. Aluntur stands tropically for *conservantur.* Lr. See Lex. *s. v.* II. **Que.** See M. 433, Obs. 2.

11. Aetas ipsa, *even my age.* St.; N.

15. Haec dicerem. Cf. the conclusion of the *De Senectute,* p. 48, line 9 *et seqq.,* and note.

16. Ita locetis, *place so high in your esteem.*

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